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**His Appearing and
His Kingdom**

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His Appearing and His Kingdom

By

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*Author of "The Cross in Japan," "Russia and the
Russians," "After Seventeen Years," "The Slums
of East Tokyo," "The Jews and Zionism"*



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To my children
EDITH, DAN,
and
FANNY ALICE

Preface

SOME four years ago the author wrote a few essays upon the leading themes considered in this book. He wrote them for near friends and relatives; but they were neither completed nor published, since the importance of the subjects seemed to warrant a more thorough consideration than was given the original essays. This book is the completion and enlargement of the former essays, and some addresses upon the Second Coming of Jesus and associated prophecies.

The fifth chapter has some excerpts from an article by the author entitled "The Jews and Zionism," published in the *Christian Standard* in its issues of January 27th and February 3rd, 1917. The author is grateful to the *Standard* for the use of these paragraphs. The fifth chapter was recently published as a pamphlet and also in the quarterly, *Tidings from Japan*. In both instances notice was given that the chapter would be copyrighted.

The Scripture quotations are generally from the Revised Version, but in a number of instances the Authorized Version is used. Acknowledgments for quotations are usually given in the foot-notes. The author begs the indulgence of other writers

whose valued thoughts are quoted, although their sources are forgotten.

At a time when not fully assured that the Second Coming was premillennial, the author took the New Testament and read it through—carefully marking all the passages, with a blue pencil, which bore upon the subject. Before the reading was finished he became convinced that the New Testament teaches the premillennial Coming of our Lord; and that before the Great Tribulation the worthy members of the Church would be translated as Paul taught in the fourth and fifth chapters of First Thessalonians.

The author has taken it for granted that the Biblical writers spoke truthfully, intelligently and authoritatively upon these prophetic themes. The purpose throughout the book, therefore, has been to stress the words of prophets, apostles and our Lord, by frequent quotations which bear upon the subject being considered.

May God, our Father, bless all the readers of this book, and may it help their faith and stimulate all who question to examine "the scriptures daily whether these things" are so. "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

F. E. H.

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I

A SUMMARY OF OUR LORD'S SECOND COMING

THROUGHOUT the pages of this book we are to consider the subject of our Lord's second coming.

Introductory That it may stand out clearly in
Remarks our minds, some related matters
will likewise be considered. We
are to transfer ourselves to the feet of Jesus and
hear many of His precious words which He uttered
about these things. We are to wing our flight
across the centuries and give audience to the say-
ings of many a prophet and the revelations of the
apostles who were filled with the Holy Spirit and
were guided into the truth which Divine Wisdom
chose to impart to us about these more important
themes.

Let us approach our study with a deep humility
and sincere gratitude to God. "The secret things
belong unto Jehovah our God; but the things that
are revealed, belong unto us and to our children
forever" (Deut. 29: 29). Let us take God's reve-
lation about these things as His gracious gift.
And in the words of our Elder Brother, let each
of us offer grateful praise. "I thank thee, O
Father, Lord of heaven and earth, that thou didst

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hide these things from the wise and understanding and didst reveal them unto babes " (Matt. 11: 25).

Long, long ago, when God was about to destroy the cities of the plain, He said, " Shall I hide from Abraham that which I do? " No, God could not do that. Abraham was greatly beloved and all nations were to be blessed in him. In a similar way we, the adopted ones of God, are greatly beloved. The nations, as well as angels, are to be judged by us and so the Spirit of God has drawn aside the veil and has revealed to us what will happen in the future.

When our Saviour was on earth, He told His disciples that He would arise from the dead. He arose as He promised. Looking back upon this great event, we marvel that the apostles should have had any difficulty in accepting the announcement of His resurrection. There would have been neither difficulty nor misunderstanding had they accepted the words with their ordinary meaning and believed them. But the resurrection was foreign to their own plans and hopes for their Messiah. Hence " They kept the saying, questioning among themselves what the rising again from the dead should mean " (Mark 9: 10). Jesus gave some details (Luke 18: 32, 33) of His last sufferings which were to be followed by His death and resurrection, but alas, the twelve " understood none of these things." As they could not or would not

The Apostles' Unbelief

believe the words of Jesus they were very slow in accepting the fact of His resurrection. The witness of the women "appeared in their sight as idle talk," and Thomas held out for a full week in his unbelief. It was not the will of the apostles to believe that our Lord should rise from the dead and thus it was that Peter said, "This shall never be unto thee" (Matt. 16: 22).

Let us therefore keep in mind this particular attitude of the apostles and how they placed a strained construction upon the words of Jesus relative to His resurrection. Let us not fall into their error and place a strained meaning upon the prophecies relative to His coming. The words about the resurrection of Jesus were plain enough, and in time everything was fulfilled to the letter. And so in general we may say the words of God are plain enough about our Lord's coming as also are the attendant issues. There will be no great difficulty in grasping the leading events which accompany our Lord's coming if we study God's word prayerfully and accept it with childlike faith. However, there will be confusion and serious perplexity in our minds if we attempt to twist and stretch God's revelation so as to fit in to the doubts and theories of unbelieving men. If we settle once and for all that God's word shall be our standard, our authority and our guide, we shall have already attained the victory of faith.

**How to Approach
the Subject**

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In his old age, Peter wrote to them who had obtained "a like precious faith" with himself, saying, "Our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as *they do* also the other scriptures, unto their own destruction" (2 Pet. 3: 15, 16). We gather from this that a perusal of this subject is for the sober-minded and the devout of heart, who earnestly search for the truth. We are plainly warned that wresting the Scriptures is a dangerous procedure. May God keep us all from such a course.

If our faith should stagger under the weight of the glory of these revelations let us remember the

Helps to Faith

angel's words to Mary, "No word from God shall be void of power" (Luke 1: 37) and the words of another angel to Sarah, "Is anything too hard for Jehovah?" (Gen. 18: 14). No, nothing is too hard for God! "It is impossible for God to lie" (Heb. 6: 18) and "The things which are impossible with men are possible with God" (Luke 18: 27). We will believe then that He shall come in the clouds of heaven accompanied by His saints and angels; that He will come arrayed in glory, and every eye shall see Him; and the Scriptures that tell of His appearing and His Kingdom shall not seem to us "as idle talk." No! No! far from

it! Jesus who made this and every other world, Jesus who had a glory with the Father before our earth was created, Jesus that Rock which followed Israel and of which Israel drank, Jesus who had us Gentiles on His heart before the foundation of the world, Jesus who left the bosom of God and wrapped Himself in the mantle of our humanity that He might exalt us to a joint kinship with Himself, Jesus who from of old has fondled and lovingly borne with the sons of Adam as a mother an infant upon her breast—this Jesus—the Angel of Jehovah—the Son of Man—the King of Kings and Lord of Lords—how could He do otherwise than come again. He must come! He will come! He has promised! “Let God be found true, but every man a liar” (Rom. 3: 4). His coming “is certain and the interpretation thereof” recorded in the New Testament is “sure.” Yes, Jesus, in very truth “thou hast made the heavens and the earth by thy power and by thine outstretched arm; there is nothing too hard for thee” (Jer. 32: 17).

All the writers in the New Testament speak of our Lord's second coming. It is mentioned or implied in many chapters of the

Frequent Mention of the Subject total of 260. In the New Testament, on the average of one verse out of twenty-five has some allusion to His return from heaven. It is mentioned scores of times from Matthew to Revelation. Paul mentions it in each of his thirteen epistles saving two—Galatians and

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Philemon. If we turn to the first epistle of Thessalonians, we will notice that the closing verses of each of the five chapters have a reference to His coming. The last night before His crucifixion Jesus spoke of His coming, after His resurrection He spoke of His coming, when He ascended, the angels reminded the apostles of the same great event. From heaven, the Lord sent messages to the seven churches. In four of the messages there is a direct reference to His coming, and in the remaining messages He speaks of events which can only occur at His coming. Three times it is mentioned in the first chapter of Revelation and three times in the closing chapter Jesus says, "I come quickly." Two entire chapters in Matthew, besides other portions, are taken up with His coming. The Lord's Supper shows forth His "death till he come." Fifty times in the New Testament we are exhorted to watch and be ready for His coming. A number of the parables of Jesus as well as several conversations with His disciples, or remarks to miscellaneous hearers, hinge upon His coming. If repetition in this case means anything, it means that this is an outstanding event, and to be ignorant or unconcerned about it means the ignoring of a large portion of the words of Jesus and His Spirit-filled apostles.

The coming of Jesus was an essential part of the gospel the apostles proclaimed. "For the grace of God hath appeared, bringing salvation to all men,

instructing us " how we should deny ourselves, how we should live and how we should look " for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ " (Titus 2: 11-13). Paul's testimony at Thessalonica resulted in three great things. They turned from idols, they served " a living and true God " and waited " for his Son from heaven " (1 Thess. 1: 9, 10). The Hebrews were exhorted to " receive the promise. For yet a very little while, he that cometh shall come, and shall not tarry " (Heb. 10: 36, 37). Paul said to the Corinthians, " The testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ " (1 Cor. 1: 6, 7).

Peter in Acts three declares to an audience of Jews the coming of Jesus, and Paul in Acts seventeen to the Gentiles—the mockers and talkers of Mars Hill—declares the judgment of the inhabited earth by Jesus Christ, which will take place at His coming with His angels. (See Matt. 25: 31-46.)

The ascension of Jesus was a real, a personal, a literal ascension. When Jesus rose from the dead, He arose in His body. He said to His disciples, " See my hands and my feet, that it is myself: handle me and see; for a spirit hath not flesh and bones as ye behold me having " (Luke 24: 39). His disciples ate with Him, talked with

**An Essential of
the Gospel**

**The Ascension
was a Literal
Event**

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Him, walked with Him. He appeared and disappeared at will. His body was the resurrection body, an untrammelled body since "death no more hath dominion over him" (Rom. 6: 9). It was in this body of His resurrection that He led His apostles to Bethany. He lifted up His pierced hands and blessed them "and it came to pass, while he blessed them, he parted from them and was carried up into heaven" (Luke 24: 51). He is still in heaven, He is alive, He is still Jesus of Nazareth. When Paul said, "Who art thou Lord?" He replied, "I am Jesus of Nazareth, whom thou persecutest" (Acts 22: 8). When Stephen saw Him, He was the Son of Man standing on the right hand of God (Acts 7: 55). Paul saw Him in His heavenly glory and heard His words (Acts 22: 14). Thus He could be an apostle and a witness of the resurrection. And thus He could say, "There is one God, one mediator also between God and men, himself man, Christ Jesus" (1 Tim. 2: 5). Yes, He is "himself man," He is Jesus of Nazareth, He is still the Son of Man. To be sure, He is "crowned with glory and honour" but, even so, He is still the Jesus who was "made a little lower than the angels" (Heb. 2: 9). Seated at God's right hand, He is *waiting* "till his enemies be made the footstool of his feet" (Heb. 10: 13; Acts 2: 34, 35). We are waiting for Him, but the heavens must receive Him "until the times of restoration of all things," then God will send the

Christ back again" (Acts 3: 20), since He "shall appear a second time, apart from sin, to them that wait for him unto salvation" (Heb. 9: 28). "We" who wait for Him are personal and literal beings. He—the Him we wait for—is a literal and personal being.

The second coming of Jesus is a real, a personal, a literal coming and His future descension from heaven is as matter of fact as His ascension. On the Mount of Olives, Jesus had His farewell conversation with His disciples. "As they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven?" (Acts 1: 9-11). Weymouth's translation of the latter words is, "This same Jesus who has been taken up from you into heaven will come in just the same way as you have seen him going into heaven." The authorized version also reads, "*This same Jesus.*" His second coming is therefore personal, corporeal, literal, real, actual, visible. In no sense can we look upon it as figurative, unreal, imaginary, parabolical, shadowy or impersonal. His coming is an event and not a process. They saw Him ascend—He will be seen as He descends. Some will behold Him to marvel, admire, and rejoice (2 Thess. 1: 10; 1 Pet. 1: 5, 6),

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others to mourn and lament (Rev. 1: 7; 6: 16, 17). Individuals conversed with Him at His ascension and individuals will converse with Him at His second coming (Matt. 25: 34-40). He "parted from" His disciples at His ascension, but He will come again and "will receive" them "unto himself." His last act at the parting was to extend His loving hands in blessing (Luke 24: 50). One of His first acts at the next meeting will be to "gird himself and make them sit down to meat, and shall come and serve them" (Luke 12: 37).

Jesus stood in His resurrected body on the Mount of Olives just before His ascension and once again in His glorified body shall He stand on the same mountain. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. 14: 4). The Prophet is explicit. He shall stand on a mountain, a mountain near Jerusalem, to the east of Jerusalem and the mountain's name is "Mount of Olives." The Jehovah Zechariah mentions is He who shall be "King over all the earth" and this can be none other than Jesus, the Branch out of "the stock of Jesse" (Isa. 11: 1), who will "decide with equity for the meek of the earth," and because of the wicked, "he shall smite the earth with the rod of his mouth." "Righteousness shall be the girdle of his waist and faithfulness the girdle of his loins" (Isa. 11: 4, 5). Who can be this Jehovah, "King over all the earth" (Zech. 14: 9), whose

feet shall stand on the Mount of Olives, who but He who "shall rule with a rod of iron," even Jesus, the ascended Jesus, the Jesus who shall appear a second time, "The Word of God," "called Faithful and True" ? (Rev. 19: 13-16).

The Scriptures unmistakably point to the second coming of our Lord as an event—a clear cut event—when Jesus in person shall come back again. To blur the idea therefore with glittering generalities alluding to His influence, to transfer the idea to the events on Pentecost, or to befuddle our minds with Jerusalem's destruction by Titus as a substitute of our Redeemer's glorious coming from heaven, is to greatly err, is to misinterpret the Scriptures and debase His appearing into a counterfeit and burlesque.

Jesus appears to His saints and translates them to His presence before He comes in open glory to the entire world. At this time the righteous dead are raised. The raised ones and the living ones are caught up to meet the Lord in the air (1 Thess. 4: 13-18). They return with Him when He is revealed to the entire earth. Thus we read, "When Christ, *who* is our life, shall be manifested, then shall ye also with him be manifested in glory" (Col. 3: 4). We are manifested with Him because we have been translated to Him before His manifestation. We are manifested in glory because we then have our glorious resurrection bodies (Phil.

**The Saints
Translated**

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3: 21), and having been counted worthy of the resurrection and the translation, we are equal unto the angels, equal in glory, equal in power, equal and even surpassing them in the part we take with Christ, in His Kingdom reign of a thousand years (Luke 21: 36; Heb. 2: 5).

Our manifestation with our Lord at His coming in open glory is made plain through Paul's fervent desire for the Thessalonians that their hearts might be established "unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints" (1 Thess. 3: 13). He is able to come with them since He has previously gathered them to His presence. Jude affirms this great fact (Jude 14) and an Old Testament prophet says, "Jehovah my God shall come, and all the holy ones with thee" (Zech. 14: 5). God translated Enoch. Paul also was translated for a season. Our Lord "was carried up into heaven." He was the first fruits of the resurrection. There is an order of the resurrections. Christ first, "Then they that are Christ's, at his coming" (1 Cor. 15: 23). They who are raised and translated to Him at His coming constitute the first resurrection. It is a glorious resurrection, an eventful day in our existence. "Blessed and holy is he that hath part in the first resurrection" (Rev. 20: 6).

In John 17: 24, our Lord prayed, "Father, I desire that they also whom thou hast given me be

with me where I am, that they may behold my glory." His great love cannot be satisfied with anything short of actual contact and association with those for whom He died. Thus He promised us, "I go to prepare a place for you. And if I go and prepare a place for you, I come again and will receive you unto myself; that where I am, *there* ye may be also." Words cannot be plainer. He is not speaking of receiving our spirits now and then at our death. He does not leave His seat at God's right hand every time a Christian dies. He is speaking of that time when He comes for us and conducts us back to the place He has prepared for us. There is no mention of His revelation to the world here in John 14 or of judgment or of His Kingdom, for the reason that these events will follow some time afterwards.

During our Lord's first advent He was seen by the multitudes until after His resurrection. Until then He mixed with all the people, He went about going good, healing all who were oppressed of the devil. But there came a time when He was seen solely by His apostles and disciples. After His resurrection, He was manifested "not to all the people, but unto witnesses that were chosen before of God" (Acts 10: 41). In a similar way, at His second advent there is a preliminary period in which He is manifested solely to His disciples, solely to them who are waiting for Him (Heb. 9: 28; 1 Cor. 1: 7).

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✓ All shall see Him, all will know of His coming when He appears with His angels to judge the inhabited earth and establish His Kingdom of a thousand years.

The World Unconcerned About the Translation

However, His coming for His saints, so far as the world is concerned, will be as quiet and unseen as His ascension from the Mount of Olives. None but the disciples saw it. None but them were concerned in it. The sales in the markets of Jerusalem, the sacrifices and the bugle blasts of the temple, the shouts and laughter of the children, the formalities of the Pharisees and the ministrations of priests and Levites went on as if nothing had happened. The inhabitants of the world were ignorant of this retired and unobserved ascension. In a similar manner, He comes for those who watch and wait for Him. "This Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going up into heaven" (Acts 1: 11).

None but His true disciples will be concerned when He comes "in like manner" as He ascended. The world, busy with its buying and selling, satisfied with its pleasures and lusts, and blinded by its pride and self-exaltation, will perhaps give little more than a passing thought to the disappearance of the faithful ones. In recent years, some millions through starvation, disease and malnutrition, poison gas, liquid fire, and death on the battle-field have been hurried into the spirit land. Has it

brought a world-wide repentance? Has the world paused to give sober thought? Have theatres closed, have markets, have armories, have factories? No, on the whole, the world in the large seems as calloused and unperturbed as Gallio who "cared for none of these things," while the Jews beat Sosthenes before the Roman's judgment seat (Acts 18: 17).

The world will not concern itself with this stupendous miracle of translation. Nevertheless, the prophecy of Christ will hold true. "I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. Two *women* shall be grinding together; the one shall be taken and the other left. Two *men* shall be in a field; the one shall be taken and the other left" (Luke 17: 34-36). "In a moment, in a twinkling of an eye," instantaneously and together we shall be caught away. From here and there around our revolving orb the worthy ones will be gathered, some while it is night, some in other climes when the sun is shining on the growing fields, and some from other parts, where women are making the preparations for their meals.

The Scriptures are absolutely silent as to the time when Jesus gathers His faithful ones to His presence. It may be at any time. It may be near, it may be far. It could have been any time in the past and can be at any moment God chooses in

**Jesus May Come
at Any Time**

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the present or the future. The safe way, the wise way, the way of love and loyalty to Christ is to watch and wait. "Watch therefore: for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13: 35-37). You who are Christians, who are content that you have kept the commandments, who pray, who search the Scriptures, who observe the Lord's Supper, who are eager to please and obey Him, do you keep this commandment found in Mark? Do you watch and pray at every season to be counted worthy? Has that other commandment found in Luke become a real factor, a prayer habit in your life? "But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21: 36).

The passages which relate to our Lord's coming to the whole world speak of His glory. God's Son is the "effulgence of his glory and the very image of his substance" (Heb. 1: 3). Peter declares that there will be a "revelation of his glory" and that His children will "rejoice with exceeding joy" (1 Pet. 4: 13). Peter himself had a foretaste of the coming glory of Christ when his Lord was transfigured on the holy mount. "He was

**A Glorious
Coming**

transfigured before them; and his face did shine as the sun, and his garments became white as the light" (Matt. 17: 2). This revelation was a preliminary peep into the future. They saw the beauty and glory of "the Son of Man coming in his kingdom" (Matt. 16: 28). Peter says he, and therefore every saint, is "a partaker of the glory that shall be revealed" (1 Pet. 5: 1). When Christ comes in glory we partake of His glory since we come with Him. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13: 43). Painfully and patiently, our Lord has been "bringing many sons unto glory" (Heb. 2: 10). He will not be ashamed of us. Translated to Him we shall ever be with Him (1 Thess. 4: 17) and so, of necessity, when He is revealed to the whole world we shall also "with him be manifested in glory" (Col. 3: 4).

Christ's revelation to the whole world will be as glorious and as much in evidence as the lightning's flash. "As the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man" (Matt. 24: 27). He will be seen "coming on the clouds of heaven with power and great glory" (Matt. 24: 30). He will come in His own glory "in the glory of his Father with the holy angels" (Mark 8: 38). Caiaphas was told "Henceforth ye shall see the Son of man sitting at the right hand of Power and coming on the clouds of heaven" (Matt. 26: 64).

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Similarly, "Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him" (Rev. 1: 7).

The second coming of Jesus in unveiled glory to the inhabited earth is a time for judgment and
His Coming cleansing of the earth preparatory
Connected With to His reign of one thousand
Judgment years. "God will judge the world" or rather "the inhabited earth" by Jesus who was raised from the dead (Acts 17: 31). "When the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats" (Matt. 25: 31, 32). This is not a judgment scene that has any relation to a resurrection or any who have died. The dead are not mentioned. There is no mention of a resurrection here. The judgment is that of the living nations. At this judgment scene are three classes of living beings. Christ's brethren who have just passed through the awful tribulations of the last days, those who have dealt kindly with these brethren, and at the risk of their own lives have ministered to Christ's disciples, and those who have neglected them and Christ also, yielding to the idolatry and terrors of the reign of the Man of Sin. This judgment scene was more briefly stated by our

Saviour previously. He spoke of the harvest at the end of the age, or the world. He has reference to the closing scenes of our Gentile era and not at all to the more distant time of the earth's being burned by fire, when there will be another judgment scene followed by the new heaven and the new earth (Rev. 20:11-21:1). He says, "The reapers are angels. As therefore the tares are gathered and burned with fire; so shall it be in the end of the world (or the consummation of the age. See margin). The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire" (Matt. 13:39-42).

The coming of our Saviour with His saints and angels to cleanse and purge the world of living be-

ings is at a time of apostasy and open rebellion against God.

**An Apostacy
Precedes His
Coming**

Though the waiting saints are translated, doors of mercy are

still open. Some of the lukewarm Christians who are left (see Matt. 25:11) may repent, converts will be won by the preaching of the Gospel; some Jews and some Gentiles will acknowledge and cling to Jesus Christ. But they will have come to hard times. They in their sufferings will cry to God "day and night" and though God in His abounding love and mercy seems "slow to punish on their behalf" yet "He will avenge them speed-

30 HIS APPEARING AND HIS KINGDOM

ily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8). There will be so little faith left that even He wonders where it will be found. And the reasons are the open violence, the fierce persecutions, the tragedy of the Man of Sin, who kills all who will not worship himself, or an image representing him. This may not be comforting to those who think we have passed the days of persecution; who imagine that civilization can fundamentally change human nature; who suppose that because the Church (generally speaking) has become rich and worldly minded that it will therefore attract and lead the world away from strife into peace, away from lust into self-renunciation, away from the love of sin and worldly flesh-pots into the love of Christ and the curtailments of cross bearing. A sub-current of sin and ungodliness has ever run strong in humanity from of old. At times this current has come close to the surface of our observation, and at other times it seems to be fairly submerged. Before Jesus comes back it will have come to the surface again. It will run swiftly and broadly then and into its dark and swirling waters it draws the whole race into a plunging cataract of sin and woe.

The coming of Jesus to the nations and their judgment are preliminary steps culminating in the establishment of His Kingdom reign of one thousand years. Both the New Testament and the

Old Testament frequently and in detail speak of this Kingdom. The length of the period of this

The One

Thousand Years

Kingdom is given in Revelation

20: 1-7 as one thousand years in

length. Six times it is men-

tioned as one thousand years in length. "And I

saw thrones and they sat upon them, and judg-

ment was given unto them . . . and they

lived, and reigned with Christ one thousand years."

Sometimes this one thousand year reign is called

the Millennium or the Millennial reign of Jesus.

The word comes from the Latin *mille*, meaning a thousand, and *annus*, a year, and thus strictly

speaking Millennium means one thousand years. In

the Greek one thousand is denominated *chilioi*, and

thus the early Christians were sometimes called

Chiliasts, since they devoutly believed the Bible

statement that Jesus' Kingdom would be set up at

His coming and would last one thousand years.

Sometimes opponents to the Millennial reign of

Jesus seek to bolster up an objection to it in the

fact that the Kingdom duration of one thousand

years is mentioned only in one section of the Bible,

viz., by John in Revelation. This is in fact the

only section, but here it is mentioned six times. If

we should discard or doubt all Scripture facts or

revelations which have only been mentioned once

we should have to discard a lot of the Bible. Only

once did God speak from heaven commanding us

to hear Jesus (Matt. 17: 5), and only once did our

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blessed Lord set the example of washing the apostles' feet.

The time of our Lord's coming in judgment to set up His Kingdom of one thousand years is uncertain. "But of that day and

**Certain Signs
Precede His
Coming**

hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." "Watch therefore: for ye know not on what day your Lord cometh." "The lord of the servant shall come on a day when he expecteth not, and in an hour when he knoweth not" (Matt. 24: 36, 42, 50). We are not to set a time, for it will be unknown even to the angels; however, our Lord has given certain signs. When these signs take place those who live and remain true to the faith are encouraged to persevere since His return with His saints to execute judgment upon the ungodly is close at hand. "But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (Luke 21: 28). Jesus is speaking here to the Christians who are loyal to Him through the great tribulation. Already the great bulk of His followers have been translated and have prevailed "to escape all these things that shall come to pass." While Scripture does not permit our placing our finger on the calendar and setting the time of His revealing to the whole world, nevertheless the Holy Spirit has unmistakably told us that His coming in judgment is at the

time of the wicked working of the Man of Sin. Paul says, "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming" (2 Thess. 2: 8). Christ's coming, therefore, in judgment is at the climax of the reign of the Man of Sin. This awful being, together with his accomplice, will be cast out of the earth by our Lord and sent "alive into the lake of fire" (Rev. 19: 20). Satan, too, will receive a check, being shut into the abyss "until the one thousand years should be finished" (Rev. 20: 3). Thus by drastic measures and the cleansing judgments of the nations (Matt. 25: 31-46), the earth will be prepared for our Lord's reign of one thousand years. Glorious indeed will be those days. Let us pray God to hasten "His appearing and his kingdom" (2 Tim. 4: 1).

Though the Scriptures are explicit that Christ's Millennial reign is to follow His coming in open glory, a glory revealed to the entire earth, there is a persistent and wide-spread belief current in our

**His Coming
Premillennial**

day that our Lord's coming will not be until after the close of the Millennial times. Apart from the Scripture teaching that Jesus' second coming is premillennial, an unanswerable objection to the post-millennial coming of Jesus is the impossibility of expecting His coming if one has settled it in his mind that his Lord's appearing is delayed for one

thousand years or more. One cannot expect what he decides is an impossibility. And if one has settled it "in his heart, my lord delayeth his coming," delayeth for a thousand years, that one will not be watching. He will not be watching "at every season," he will not be "making supplication" (Luke 21: 36). He will not be in the expectant attitude commanded—watching at even, at midnight, at the cock crowing, and in the morning (Mark 13: 35, 36). The hope of His manifestation will die out and one of the greatest stimulants to purity and sanctification will be lost (1 John 3: 3; Heb. 12: 14).

Dr. Duffield of Princeton, N. J.,¹ says, "The doctrine of a Millennium before the advent of Christ is not to be found in the standards of any of the churches of the Reformation; by several it is expressly repudiated. It is a modern novelty, suggested but one hundred and fifty years ago by Whitby and avowedly as 'a new hypothesis.'" Daniel Whitby, the English author who promoted this "new hypothesis," inclined to Unitarianism. He lived from 1638 to 1726. He spiritualized Bible passages to support his non-millennial theories. It is remarkable that this novelty that the Church will establish the Millennium through the Gospel, and a rising tide of general progress has grown with the material development of those nations wherein Protestantism is strong. Particu-

¹Quoted, p. 41, in Silver's "The Lord's Return."

larly the United States and the British Empire have grown in riches, dominion and power. The activities and the influence of the Church in these lands have been correspondingly glorious, world-wide and fairly commendable. Bible societies, mission societies, societies for social well-being, temperance and amelioration of distress have done a prodigious amount of work and have attained amazing success. The popular and optimistic slogan, "The world is growing better," has been announced and reannounced by pulpit, platform and press until just before the war thousands of reformers and Christian leaders really felt that we were at the gates of the Millennium, and that war had become an impossibility, unless it should now and then be among savages and uncivilized peoples. Apart from the Church and in spite of the Church, for decades past many have taught that a state of society analogous to the Christian's Millennium would be the inevitable result of human progress and the civilizing influences of knowledge and discovery. No wonder, therefore, if many Christians forgetful or ignorant of their Bibles, have been swept along with the crowd. No wonder if the allurements of world-wide dominion and victory have won their approval and captivated their energies. But the ambition to establish the Kingdom apart from the actual presence of the King is a mere dream. The hope to introduce the Millennium without the coming of the Christ to restore

all things, is a false hope. Well meaning and innocent as the program may seem, it is not God's way. It savours of personal and human emphasis, it relegates Christ to the rear, it postpones His coming as inconsequential. It ignores the apostacy and evil days to come when in the turmoils of the Man of Sin "no flesh would have been saved" (Matt. 24: 22) in "the tribulation of those days" (Matt. 24: 29), were it not for the coming of the Son of man.

The faith and the expectancy of the Apostolic Church was that Jesus might come at any time.

A Blessed Hope They were on the tiptoe of expectancy. His coming energized them, cheered them, gave them grace to bear and forbear. If it were a matter of judgment, they were to be merciful and content. "Judge nothing before the time, until the Lord come" (1 Cor. 4: 5). If it were the strain of persecutions, God would "recompense affliction to them that afflict you" and they were to find sweet rest "at the revelation of the Lord Jesus from heaven with the angels" (2 Thess. 1: 6, 7). The Philippians were to avoid the gluttony and earthly things of others by remembering "our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ" (Phil. 3: 20). To the impenitent and imperfect ones of Sardis Jesus sent the message, "If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will

come upon thee" (Rev. 3: 3). There is nothing here of a thousand years' delay. There is no knowing the hour or the time. There is no wish that the Lord's second coming be delayed until we, the saints, empty the earth of sin and garnish it with the achievements of our movements. There is not the least intimation that the Lord would be in the way if He came back, or hint that He tarry one thousand years. There is not the least fear that He would come ahead of time, or the wish that He would wait behind the scenes till we have staged and enacted our performances.

The primitive faith of the Apostolic Church was maintained for three hundred years. The testi-

**Faith of the
Ancient Church** mony of historians is uniform in this regard. Gibbon says in his history of Rome, "The ancient

and popular doctrine of the Millennium was carefully inculcated by a succession of Fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was the preceptor of the son of Constantine. It appears to have been the reigning sentiment of orthodox believers." Justin Martyr was born in 89 A. D. and was a little boy at the time of St. John's death. Before he became a Christian he was an eloquent and learned philosopher. He wrote many defenses of the faith. In his dialogue with Trypho, the Jew, he confesses that Jesus will come back again, gather His saints

about Him and reign one thousand years, before the final resurrection and judgment. He says that this teaching was received from John, the Apostle of Christ. "I have also signified to you that many who are not of the pure and pious faith of the Christians do not confess this. They are called Christians indeed, but are godless, impious heretics." Mosheim, a church historian, says, "The prevailing opinion that Christ was to come and reign one thousand years among men before the final dissolution of the world, had met with no opposition previous to the time of Origen." Origen died 253 A. D.

Dr. Grattan Guinness, a Christian and scholar and author of many books, says, "It cannot be denied that for three centuries the Church held the doctrine of the premillennial coming of Christ. I think I have gone through all the writings of the Fathers for three centuries, and I do not know of an exception unless it be Origen." Dean Henry Alford, another eminent Christian authority, said about fifty years ago, "That the Lord will come in person to this our earth; that His risen elect will reign here with Him and judge; that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment. This is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of the primitive apostolic church before controversy

blinded the eyes of the fathers to the light of prophecy.”¹

From the time of Constantine, and with the rise of the power of the Church as pagan Rome fell,

there was a lapse of faith in the
His Coming Scripture teaching that Jesus
Stressed by would come preceding the Millen-
Eminent Leaders nium. At the close of the tenth

century there was a wide-spread feeling that the Church had passed through the era of the Millenium, and that the end of the world was at hand. For many centuries the Church of Rome has fostered an ambitious idea of a world-wide supremacy for the Church. The need of the coming of our Lord is supplanted by the headship and ability of the Pope to serve as Christ's representative. The real source of our post-millennial theories must therefore be traced to Rome and not to the New Testament. Here and there during the centuries preceding the Reformation there were witnesses to the premillennial faith of the Apostolic Church. J. F. Silver, in his *The Lord's Return*, tells of Joachim of Floris (1130-1202); Peter Waldo (died 1179); Francis of Assisi (1182-1226); William Occom (1270-1347); John Wyclif (1324-1384); John Huss (1369-1415); Sir John Oldcastle (died 1417); Savonarola (1452-1498); Wm. Tyndale (1480-1536); John Bradford (1510-1555); Nicholas Ridley (1500-1555); Hugh Lati-

¹ Quoted in *Our Hope*, April, 1918.

mer (1470-1555); Thomas Cranmer (1489-1556). Many of these died for their faith. Their learning and their loyalty to the Scriptures are beyond question. Tyndale gave the common people of England their Bible and John Huss was the forerunner of Luther.

An eminent evangelist who was a premillennialist has said, "It has always been my custom to study successful men most closely. I wanted to learn the secret of their success. I desired to become acquainted with their inner life. Great theologians, great Bible teachers, great spiritual leaders, have always held for me the greatest fascination, and behold, when I studied John Calvin, John Wesley, Robert Murray McCheyne, George Muller, Andrew Bonar, Charles H. Spurgeon, D. L. Moody and A. J. Gordon, I found them all believers in the second coming of our Lord, and found them longing for His appearing."¹

Immediately following the apostles, the apologists and fathers of the Church such as Polycarp, Barnabas, Cyprian, Clement, Ignatius, Papias, Nepos, Tertullian, Irenæus, Victorinus, Methodius and Hermas believed and taught that Jesus would come preceding the Millennium. A host of Protestant reformers and modern scholars have been true to the ancient faith. Among them may be mentioned Luther, Knox, Tyndale, Melancthon, Milton, Baxter, Bunyan, Whitfield, Isaac Watts,

¹J. Wilbur Chapman, quoted in *Our Hope*, Dec., 1915.

Charles Wesley, Toplady, Isaac Newton, Zinzendorf, Archbishop Trench, Matthew Henry, Godet, James Orr, Christlieb, Canon Faussett, Tregelles, Van Oosterzee, Bengel, Delitzsch, Meyer.

Notwithstanding the large number of illustrious saints and martyrs, scholars and religious leaders who have been faithful to the apostles' teaching about the premillennial coming of Jesus, it is not an uncommon thing nowadays to ridicule the doctrine. Our Bridegroom has "tarried" "a long time," the virgins have "slumbered and slept."

Our Lord, during His earthly ministry, foresaw all the present-day unconcern about His coming. He therefore commanded us to watch "at every season making supplication." Our going to sleep was anticipated, and hence His many exhortations to have our "lamps burning."

II

INDIFFERENCE, DIFFICULTIES AND OBJECTIONS SURVEYED

FOR one cause or another the subject of the second coming of our Lord is not a popular one among Christians in our day. We wish to examine some of the more common grounds of the general unconcern and the occasional hostility to this great Bible teaching. Often a very trivial objection is accepted as final. We trust the following review of the more outstanding objections will clear up the whole matter in the minds of many of our readers. We earnestly ask that these lines be read with an open mind. Frequently the difficulty will simmer down to an issue between the clear word of God and the opinion of men. The subject is too serious to be queered by a trifle, a joke, or the ridicule of the scoffer.

The setting of dates for the Lord's second coming has helped to bring the entire subject into dis-
favour. In 1889, some negroes of Liberty County, Georgia, believed that Christ had come in the person of one Dupont Bell. They neglected their

**An Unpopular
Subject**

**Date Setting is
Unscriptural**

work, expecting to be carried away to Paradise. In 1712, an astronomer foretold of a comet which appeared that year as calculated.¹ He said that one week following the comet's appearance the end would come. Unfriendly people became reconciled and seven hundred persons in London were married who had been living together illegally.² Lord Napier, a Scotch inventor of logarithms, set the time for the Lord's second coming between 1680 and 1700. William Miller set 1843 for the coming of the Lord. His followers, called Millerites, were so certain that the end of things was at hand that they prepared their ascension garments.

Because some have erred and have clearly disregarded the Scriptures in setting dates, this should not bring the whole matter of the second coming into disrepute. Because certain ones adopt strange theories and practice useless extremes for the cure of disease, a sensible man does not consider all doctors fakes, and that one who seeks a cure is infantile. Levity and indifference about our Lord's second coming justified because certain ones have gone to fanatical extremes about it would in the same manner justify the abandonment of Christian marriages because John of Leydon, in the sixteenth century, established a communism of wives, and Brigham Young, in the nineteenth century, promulgated and practiced polygamy. Marriage

¹ Clark's Pub. II-138.

² Charles R. Scovill's sermon, p. 282.

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and the home are fundamental for society. An excess of abuses should rally sober-minded people for the defense of home and marriage. Instead of hanging our heads and avoiding mention of our Lord's appearing because of the world's harping on the failures of date settings, the courageous way would be to defend the truth and watch with our "loins girded about" and "our lamps burning" (Luke 12: 35).

The personal return of Jesus has little place in the minds of many of His professed followers since they put off His coming until the final end of things mentioned in Revelation 20: 11-15. In the meantime it is projected that the Church will win the world to Christ and establish His Kingdom, co-operating with the beneficent features of progress and civilization. The lapse of many centuries already since our Lord's ascension has doubtless influenced many to accept the above program, at least to infer that a very long period must lapse before He comes. And surely with the present world conditions and the rapid increase of idolatrous populations, if one were to insist that Christ cannot come until disarmament and world peace, until the cross is supreme in the world and the followers of Mohammed and Buddha, Dagon and anarchy are all Christianized, it would be an easy guess to say that His coming must be long, long delayed.

The Remote Coming Idea

Such a program, however, was unknown to the apostles. They taught that the Lord might come at any time, that we for the present are gathering out a people for His name, and only after the Lord's return would the fallen tabernacle of David be rebuilt, "That the residue of men may seek after the Lord" (Acts 15: 14-17).

Several times in the New Testament where the end of the world is mentioned, the reference is simply to the end of the age. When the apostles asked, "What shall be the sign of thy coming and the end of the world?" they alluded simply to "the consummation of the age." They had no thought of connecting His coming with the dissolution of our globe. "Heaven and earth shall pass away" (Matt. 24: 35), "the earth and the works that are therein shall be burned up" (2 Pet. 3: 10), but this stupendous change in our planet must not be confused with the end of our age. Jesus returns during the closing days of the Gentile period (Matt. 24: 14; Luke 21: 24-28), then the new Millennial period or age or world will follow. The Greek New Testament has four different words to express our word earth or world. Jesus and the apostles in speaking of the present world and the world to come in several instances had reference simply to the present age and the other age or period to follow. They used the Greek term *aion*, which means age, indefinite term or dispensation. (See 2 Tim. 4:10; Gal. 1: 4; Eph.

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1: 21; Titus 2: 12, 13; Mark 10: 30; Luke 18: 30; Matt. 12: 32; Luke 20: 34, 35.) If this discrimination in the meaning of the word world where its original in Greek is *aion* be kept in mind, it may be of help to some of our readers.

A difficulty in believing in the premillennial coming of Jesus is a common habit of identifying the Church with the Kingdom of God. In an accommodated sense, the Church may be considered a form of God's Kingdom, but the Kingdom of God is a larger and more comprehensive term than the Church and therefore they are not synonymous. The Church is a mystery stage of the Kingdom to come on the earth and a gateway through which saints may pass into the glories of God's heavenly kingdom above. Until the times of restitution of all things, the heavens must receive our Lord. In due time He will return and establish His Kingdom.

One time when near Jerusalem, He spoke a parable "because they supposed the kingdom of God was immediately to appear" (Luke 19: 11, 12). He said, "A certain nobleman went into a far country, to receive for himself a kingdom, and to return." Our Lord is the nobleman, the far country is heaven and the return is our Lord's second coming. Daniel saw Him coming "with the clouds of heaven." "And there was given him dominion, and glory, and a kingdom, that all the peoples, na-

tions and languages should serve him" (Dan. 7: 13, 14).

We are to inherit the Kingdom of God (Gal. 5: 21; 1 Cor. 6: 10; Eph. 5: 5). We "may be counted worthy of the kingdom of God" (2 Thess. 1: 5) because we are "heirs of the kingdom which he promised to them that love him" (Jas. 2: 5). This implies futurity. John the Baptist, Christ, the Twelve, the Seventy, all proclaimed that the Kingdom was at hand. But the Jews rejected the message and crucified the King. There was, therefore, a postponement of the Kingdom and so we never find an apostle after Pentecost saying "The Kingdom of heaven is at hand." Their work was for the Church. We, the Church, "have not here an abiding city" (Heb. 13: 14), because we are "receiving a kingdom that cannot be shaken" (Heb. 12: 28).

Our destiny is heavenly, we are to be caught away as a bride to join her bridegroom. And until the bridegroom comes, there will ever be tares among the wheat. Though we may long to uproot the tares and institute the Millennium, yet the Lord says, "Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest" (Matt. 13: 29, 30). And the harvest, we are taught, is "the consummation of the age." And in the end of our Gospel age "the Son of Man shall send forth his angels, and they shall gather out of his

kingdom all things that cause stumbling, and them that do iniquity. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13: 41-43).

Next we notice the criticism that is sometimes made that a belief in the premillennial coming of our Lord results in inactivity in missions, evangelism and social service. This criticism is as unjust and groundless as many others which are made. The founder of the great orphanage at Bristol, George Müller, was a premillennialist and so was Moody, the founder of the renowned institute in Chicago. So far from the premillennial belief putting a damper on evangelistic labours, it seems to enhance them. McCheyne, Sunday, Sankey, Bliss, Alexander, Torrey, Pentecost, Needham, Whitfield, the two Wesleys are a few who laboured none the less because they believed the apostles and our Lord. L. W. Munhall said, "I have known personally every prominent evangelist in America and Great Britain and Ireland in the last fifty years and every man of them, with possibly a single exception, was an ardent premillennialist."

From Paul's time until the present, great missionary leaders have held to the premillennial faith. Among them may be named Reginald Heber, the writer of "Greenland's Icy Mountains," who was also a missionary bishop to India; Alex-

About Leading
to Inactivity

ander Duff, the great scholar and missionary apostle to India; Adoniram Judson, Burmah's first missionary and translator; Karl Gutschloff, pioneer to China, and J. B. Bettelheim, pioneer to Japan; John S. Paton of the South Sea Islands; Dan Crawford of "Thinking Black" fame; Count Zinzendorf, founder of the Moravians; Hudson Taylor, founder of the China Inland Mission; A. B. Simpson, leader of the Christian Missionary Alliance; Arthur T. Pierson, for years the editor of the *Missionary Review of the World*; H. Grattan Guinness, founder of a Missionary Training Institute, that by 1888 had sent out five hundred missionaries; Robert Arthington, a wealthy Englishman, who gave \$4,500,000 in a single gift to foreign missions—perhaps the largest single gift to the cause on record. Instead of the apostolic faith in our Lord's coming hindering Christian work of any character, this hope is the mainspring that gives energy, the gyroscope that stabilizes every religious activity.

J. Wilbur Chapman, himself a noted evangelist, says:

"I have not held the truth of the Lord's pre-millennial return just as a fancy or a theory; it has worked out in my life in a way practical and helpful. It has increased my desire to serve Him; it has given me an optimistic spirit concerning the advancement of the cause of Christ, and it has given me an ever increasing joy in preaching."

“Spurgeon admitted 20,000 members to his church; founded and maintained the Stockwell Orphanage and the Pastor’s College; wrote many valuable books. He said ‘I do look for His pre-millennial advent, and expect He will come here again. Jesus our Lord is to be king of all the earth, and rule all nations in a glorious personal reign.’ ”¹

Still the claim is made that if the Gospel is not preached so effectively that the whole world is Christianized and the Millennium instituted before our Lord’s return, that the Gospel has failed and that God has failed. One might as well charge God and His words with failure in the garden of Eden because Adam and Eve believed a lie and hid from God; or blame God because the Hebrews rebelled against Moses, cried for the flesh-pots of Egypt and made a golden calf; or because Israel and Judah destroyed their prophets and were led into captivity. God gave Jesus the Holy Spirit without measure and He did His work effectively, yet the majority would not come unto Him. It was not a failure of the Holy Spirit or the truth. The Jews loved darkness rather than light. The tragedy of the cross resulted in the resurrection and Pentecost. So Christ did not fail and God did not fail. God has given the Church His Holy Spirit and the Church will bear the message to the whole

¹ Silver’s “The Lord’s Return,” p. 169.

creation. What is not completed before Christ comes will be completed afterwards. But in this age there will be tragedies of unbelief and sad apostacies. But the world's Messiah shall come and Jew and Gentile shall own Him Lord of all. Every knee shall bow and in the Kingdom's reign His Empire shall extend from sea to sea. No one will murmur in that day that any one has failed.

Wherever we turn, therefore, there is no indication that we Christians in the present age will purge the World's threshing floor. Christ will do that. We are witnessing now. We are fishers of men now. We do not gather all the fish, and also of the fish that do enter the net, some are bad. But the separation of the good and the bad will be at the "consummation of the age." "The angels shall come forth and sever the wicked from among the righteous" (Matt. 13: 49). Under the guidance of the Holy Spirit, disciples of Christ are now reproving the world of sin, of righteousness and of judgment. "He that believeth not shall be damned" (Mark 16: 15, 16). There is no Millennial indication in this. "Wide is the gate and broad is the way that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate and straightened the way that leadeth unto life and few are they that find it" (Matt. 7: 13, 14). And this has been the record of gospel effort for nineteen centuries and will continue to be whatever years or centuries remain to bridge us

over to the "appearing of the glory of the great God and our Saviour Jesus Christ" (Titus 2: 13).

The charge is made that believers in the pre-millennial coming of Jesus are promoters of pessimism. It is true that they believe the Lord's coming will be preceded by times of violence and unbelief, but this is as the Scriptures have foretold. Following "His appearing and His Kingdom" the Millennial days of indescribable and world-wide happiness follow.

The Charge of Pessimism

Prophets of God sent, through the love of God, to warn of the punishments to come are not pessimists, nor are they who believe the warnings pessimists. If so, Jonah and the repentant Ninevites were pessimists. If so, Josiah and the humbled Jews who kept the great Passover were pessimists. If so, Jesus and the loyal martyrs who died for their faith were pessimists. Pessimistic references to our present and future made by eminent men can be found about us in such abundance that references to the words of Jesus, His apostles, or those who hope for His coming as being over pessimistic seem ironical.

President Nicholas Murray Butler of Columbia University says:

"Christianity to-day is not only overlooked and neglected, but is positively antagonized. We are face to face with a teaching that holds Christianity to be not only an illusion and a superstition, but a

fraud invented to gain control over men. This you will read in every tract of the Socialists, in every publication of the Bolsheviki. The virtues extolled by the philosophers, humanity, charity, service, are held by them to be worthy only the attention of children, and the world must get along without them.”¹

Just before Alfred Russel Wallace, the great English scientist and evolutionist died, he published a book called *Social Evolution and Moral Progress*. With no timid hand he portrays the deceit, dishonesty and corruption of our days. He gives tables proving that from 1866 to 1910, the number of yearly suicides per million in Great Britain increased from 66.48 to 102.2. In other tables he shows that from 1861 to 1909, the proportion of premature births doubled, and the proportion of congenital defects had more than trebled, and his mature conclusion is, “Taking account of these various groups of undoubted facts, many of which are so gross, so terrible, that they cannot be overestimated, it is not too much to say that our whole system of society is rotten from the top to the bottom, and that the Social Environment as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen.”

The optimism of ignorance and smug self-content may be less desirable than a wide-awake pessimism which faces incontrovertible facts. Germany

¹ *Our Hope*, May, 1920.

made her war preparations and nearly came to world supremacy aided by our optimists who, intoxicated with false dreams of world peace, had strongly affirmed the impossibility of future wars. They who are looking for their Lord are just as likely to read the signs of the times aright as those who scoff at His coming and ignore the foreboding trend of things in our day. This trend is decidedly towards a state of things identical to those prophesied that would come to pass in the days preceding His coming.

Closely related to the ironical charge that pre-millennialists are pessimistic, is the common assertion that the world is growing better, that the law of progress is bearing us upwards, "that God is in His heaven and all is right with the world," and that therefore the world violence, the fainting of men for fear and the contagion of worldiness similar to that before the flood foretold by Jesus is unreasonable and improbable. Some of the certainty that the world is growing better comes from an invoice confined to the material comforts of the more favoured of the Caucasian race. These comforts and conveniences are innumerable and few, if any, wish to return to the days of homespun and tallow candles. In learning, culture and arts, our advance is amazing. We can weigh a star and measure an electron within a pin's head. But this does not of necessity carry an improvement in

**The World
Getting Better**

morality. Even a baboon can be taught to walk a tight rope, but he is still a baboon. A bear can ride on roller skates but he is none the less a bear. A leopard can be trained to eat raw meat from a lady's hand but he loses none of his spots or his leopard ferocity. In speaking of world progress, we mean strictly speaking an advance in world righteousness. The anarchist may ride comfortably in his auto to annihilate the millionaire with a bomb of his own making. His auto and his knowledge of chemistry, so far from an advance, is an abysmal curse if he be a bear or a leopard at heart.

In the affirmation that the world is growing better, the survey must actually be of the world. If our eye rests upon our own town or state or nation, to the exclusion of other sections of the globe, our survey may be faulty. If we glory, as well we may in our American prohibition, we must not be ignorant that communism and the prohibition of property holding has perhaps gripped the world as firmly as our temperance principles. If we rejoice over Christian converts gained in China or India, a world balance must deduct the thousands martyred in Armenia. If an American can ride safely from coast to coast, receive expert medical attention in any city or town en route, we must take into our account vast areas outside of the United States strewn with human skeletons, where the living suffer daily from the pangs of hunger and

where medicines and ordinary comforts for the human body are unknown.

Dr. Inge, the Dean of St. Paul's, speaking on "The Superstition of Progress" says,¹ "If the idea were tested more closely, it would be seen that physically the race has made no progress for thousands of years, that mentally it could not be claimed that we are the equals of the Athenians or superior to the Romans, and though moral improvement is difficult to gauge, the evidence of the war would seem to show that we are not more humane or just or less brutal than the ancients."

There has grown up in our day an aversion to the use of the words "devil," "hell" and "judgment." The aversion to these words has developed with an indulgent interpretation of sin and its consequences. It is thought that God will not punish severely and that therefore Paul's statement that Jesus will come "in flaming fire, rendering vengeance to them that know not God" (2 Thess. 1: 7, 8) borders on violence and harshness.

"Jesus Christ is the same yesterday and to-day, yea, and forever more" (Heb. 13: 8). He will be and will act in principle and in fact the same as when He was upon earth. He even then was divinely severe towards them who devoured "widow's houses" (Luke 20: 47); who were full of extortion and excess, and who "left undone"

¹ *Japan Advertiser*, July 21, 1920.

justice, mercy and faith (Matt. 23: 23, 25). However, when present before, He declined to be a judge (Luke 12: 13; John 12: 47), but the time is approaching when He will act as judge, since He "is ordained of God *to be* the judge of the living and the dead" (Acts 10: 42).

The Scriptures have always said, "Vengeance belongeth unto me; I will recompense, saith the Lord" (Rom. 12: 19). "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1: 18); "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7). And to all this protest, "Is God unrighteous who visiteth with wrath?" the Spirit answers, "God forbid: for then how shall God judge the world?" (Rom. 3: 5, 6).

Some of the judgments falling upon mankind, preceding the coming of our Lord, are the inevitable results of avarice, hatred and strife. The late world war is responsible for millions of lives. An estimate by experts says that owing to starvation, exposure, disease, malnutrition, rape, cruelty, wounds and death on the battle-fields there are 40,000,000 less people living now than would have been living had there been no outbreak in 1914. Silently and continuously there is ever a procession towards the grave, because "it is appointed unto men once to die." And death in its origin was because of sin. If the critics of our Lord's

coming righteous interposition to end war and the destruction of human life could only visualize the deviltry, cruelty, turmoil of the last days when Jesus appears, perhaps they would be the last ones to say He will be too severe. Sin in open violence and sin enthroned in the person of Satan's own child must be met by drastic measures. To eliminate a cancer, gangrene, or a serpent's venom from the human body, requires prompt and drastic treatment. In a decisive and radical way, Jesus will cleanse the inhabited world at His coming in open glory. The righteous will have nothing to fear. It is only the wicked who will say "to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6: 16).

It is affirmed that if Jesus were to come back to earth, it would cheapen our conceptions of Him, that the idea of His personally instituting the Millennium is coarse and materialistic.

**The Idea Coarse
and Materialistic**

Perhaps the essence of this criticism would vanish were we able to speak more definitely about the Millennial reign of Jesus. But there is much about the worship of the age, the temple, the Jews, the Gentiles, Jerusalem, the separation of the nations, the work of the angels, the participation of the saints which are not revealed. Were Jesus visible and resident upon our earth during the entire Millennium, the thought is not more

materialistic than the record of Eden and the promise of the new heaven and earth when "God himself shall be with" us and we "shall see his face" (Rev. 21: 3; 22: 4). The query naturally arises: Why should the actual presence of Christ inaugurate a Kingdom more material than we Gentile Protestants could bring about without His presence? The presence of Christ or His occasional appearing should work marvels. The preaching of the apostles and the martyrdom of Stephen had no effect upon Paul, but one look at the Nazarene and his life was transformed. The coarser and more sinful elements of the world will be entirely cast out by our King upon His arrival.

It is a strange assumption to surmise that in a world that has been renovated, Jesus' presence would be a factor for coarseness and cheapness. His appearances after His resurrection, before and after His ascension were all uplifting and sanctifying. There are scriptural reasons for believing that the permanent abode of Christ and His saints during the Millennium is not on earth but in the heavenly regions. "Flesh and blood cannot inherit the kingdom of God" (1 Cor. 15: 50). We saints will have bodies like His own glorious body (Phil. 3: 21). Our abode will be the place Jesus has prepared for us (John 14: 3). "Our citizenship is in heaven" (Phil. 3: 20); our inheritance "is reserved in heaven" (1 Pet. 1: 4); we sit with Jesus "in the heavenly places" (Eph. 2: 5, 6);

we are forever "with the Lord" (1 Thess. 4: 17). Though we reside and though Jesus resides "in the heavenly places," it will be no hindrance to visitations to the earth. It is possible that Jesus had in mind a Millennial scene when He said to Nathaniel, "Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man" (John 1: 51). The reign of Jesus and His saints is "over the earth": Weymouth's translation (Rev. 5: 10; Rev. 2: 26), but Jesus will be on earth with His saints during the judgment of the nations (Matt. 25: 31, 32; 1 Cor. 6: 2, 3; Luke 12: 32).

Jesus called Jerusalem "the city of the great King" (Matt. 5: 35), and Zechariah prophesies that representatives of the nations will go to Jerusalem annually "to worship the King, Jehovah of hosts" (Zech. 14: 16). This and other passages indicate the actual presence of Jesus in Jerusalem on occasions. But His continual presence there would be no more necessary than that of the President of the United States in Alaska or that of King George in India. God in the Old Testament times ruled by His deputies and it doubtless is true that a similar practice will obtain during the Millennium. A prince will reside in Jerusalem (Ezek. 44: 3) and other Jews will serve as "princes in all the earth" (Ps. 45: 16).

It may help us to remember that our earth's inhabitants constitute but a section of God's created

intelligences. Christ's Kingdom is vaster than the narrow confines of our globe, "angels and authorities and powers being made subject unto him" (1 Pet. 3: 22). It would rather narrow the reaches of His power and authority to infer the necessity of His presence on His footstool continuously for the entire one thousand years.

The premillennial teaching concerning Christ's kingdom of one thousand years is often branded as Jewish and ritualistic. But **A Jewish Idea** what teaching of the Bible is not more or less Jewish? Our idea of one God, of holiness, of sin, of chastity and the sacredness of marriage are all from Jewish sources. Our Bible and its contents, its writers and their environments were all Jewish. But it is said that the coming of the Jew again into prominence during the Millennium savours of a nationalism which the Church and progress have discarded.

Whatever one may say or not say of the Millennial prominence of the Jew, no one can deny his prominence and growing leadership in our day. No one can deny the fact that the Jew remains a Jew. God said "The children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim: afterward shall the children of Israel return, and seek Jehovah their God" (Hosea 3: 4, 5). And Paul, speaking of those days, says that their return will be for the

whole world as "life from the dead" (Rom. 11: 1, 2, 12, 15, 25-27). God has not cast off His people.

To be criticized because one believes these Bible prophecies is inadvertently to receive a compliment for one's faith. Charles Wesley wrote 7,000 hymns and 5,000 touched on our Lord's coming. An examination of his songs, and others who have written of the glories of Jesus' Millennial reign, do not show a catering to gross ideas of Judaism. While Ezekiel tells of a future temple and its ritual, there is no implication that the preaching of the Gospel will cease during the Millennium. It will still do its work, "For neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4: 12). There is but one Spirit. He will ever abide with believers. Of the offerings in the Millennial temple, C. I. Scofield says, "Doubtless these offerings will be memorial, looking back to the cross, as the offerings under the old covenant were anticipatory, looking forward to the cross. In neither can animal sacrifices have power to put away sin" (Heb. 10: 4; Rom. 3: 25).

The core of the Jewish charge is in reality a criticism of Christ and His holy apostles. Its source is the destructive critique who says that the New Testament writers were unduly influenced by current and traditional Judaistic dreams. The independent attitude of Jesus in rejecting Jewish

traditions and dying on the cross rather than be a popular king as the Jews wished, the apostles' clear distinction between the Jew, the Gentile and the Church of God (1 Cor. 10: 32) and their martyrdom for their loyalty to the new freedom in Christ, is a sufficient refutation of the whole affirmation. Were we to discard the glorious hope of the Millennium because our Jewish apostles tell of it, for a similar reason, we might have to discard faith in the prophets, the miracles, the atonement, the virgin birth, the resurrection of Jesus. In truth, faith in these things is already discarded by some who belittle our Lord's coming and His kingdom reign.

One's belief in our Lord's second coming and His Kingdom will be influenced by His method of

<p>Literal and Figurative Interpretations</p>	<p>Scripture interpretation. The Jews rejected the Lord partly owing to the figurative interpretation they placed upon the prophecies relative to His first advent. The prophets told that He should be born of a Virgin (Isa. 7: 14) in Bethlehem (Mic. 5: 2); from a certain decree it would be sixty-nine weeks or 483 years till the Messiah would be cut off (Dan. 9: 25, 26); He would be sold for thirty pieces of silver (Zech. 11: 12); numbered with transgressors (Isa. 53: 12); pierced in His hands and feet (Ps. 22: 16); despised and rejected of men (Isa. 53: 3). These and other prophecies concerning Him were accu-</p>
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rately fulfilled. There is no reason therefore to spiritualize or make figurative the prophecies relative to His second advent.

That the saints should arise and ascend to heaven is no more wonderful or poetical than the resurrection of Jesus and His own ascension. That He should come again accompanied by saints and angels is as believable as His birth from a virgin and the singing of angelic hosts who hovered over His manger. In their eagerness to apply to the Church the prophecies which pertain to Christ's Millennial reign, many Gentile Christians have fallen into the spiritualizing error of the Jews of Christ's day. Just as the Jew made poetry out of the prophecies about their suffering Messiah, so the modern Christian is prone to spiritualize and make figurative very many plain prophecies concerning Christ's kingdom reign of one thousand years. In fact, like the Jew, many have made literal that which they wish to be literal and poetical that which they desire to be poetical. "A person has interpreted the thoughts of another when he has in his own mind a correct reproduction or photograph of the thought as it was conceived in the mind of the original writer or speaker."¹ There is no question but that the prophets had in mind a Davidic Kingdom in which the Jews, God's covenant people and their Messiah were to be foremost; however, beneficent results

¹The International Standard Bible Ency., p. 1489, Vol. I.

were to flow to all nations. The Church could not have been in the mind of the prophets. The Church and God's impartial grace to all was that "mystery of Christ; which in other generations was not made known unto the sons of men" (Eph. 3: 5, 6).

Unbelief in our Lord's coming to some extent is due to a modern doubt of all Bible prophecy. A college professor has said, "Since our Lord declared that the course of history was hidden from Him in the days of His flesh, it is unreasonable to impute a large prescience to His prophets and apostles; and this prejudices every pretense to discover a program of futurity in their writings." But our Lord never said that the course of history was hidden from Him. While He knew not the day nor the hour of His coming, He foretold that the Jews "shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24). He signified by which manner of death Peter should die (John 21: 19) as easily as He foretold his denial. And He foretold of the world-wide spread of the Gospel as easily as He told of the death of Lazarus.

Amos said, "Surely the Lord Jehovah will do nothing except he reveal his secret unto his servants the prophets" (Amos 3: 7). God was with

Samuel and "let none of his words fall to the ground" (1 Sam. 3:19). If we reject the inspiration of the Scriptures and place them on a level with an almanac or the Koran we will not believe in prophecy. And if one disbelieves prophecy, he will not accept what the prophets and apostles have foretold concerning our Lord's coming and His Kingdom. Paul declares that the revelation concerning our meeting "the Lord in the air" was "by the word of the Lord" (1 Thess. 4:15). The apostles' messages on these important themes were revealed to them in "the Spirit" (Eph. 3:5). Shall we take Paul at his word and Peter at his, or shall we repose our trust in the critic and the agnostic? We who are on the Lord's side will put our trust in Jehovah, because we know Him who says, "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them" (Isa. 42:9). Because our faith is buttressed by the prophecies, Peter exhorts us to "take heed" to them, "for no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:19-21).

"Hundreds of predictions concerning Israel, the land of Canaan, Babylon, Assyria, Egypt; and numerous personages, so ancient, so singular, so seemingly improbable, as well as so detailed and definite that no mortal could have anticipated them, have been fulfilled by the elements, and by men

who were ignorant of them, or who utterly disbelieved them, or who struggled with frantic desperation to avoid their fulfillment. It is certain, therefore, that the Scriptures which contain them are inspired.”¹

There is a revulsion in our day against anything so miraculous or stupendous as our Lord’s second coming. There is a growing unbelief in miracles as well as prophecy and a tendency to press all the acts of God and nature into orderly sequence. Much of the unbelief in miracles is pure provincialism. Mortal man is prone to imagine that he knows all that is, that ever has been or will be. The learned doubter may be as much a slave to provincialism as the old Hottentot who called a missionary a liar who related of his walking upon the waters of a river, in America, during midwinter. Perhaps it was the smug content of provincialism that led the antediluvians to doubt Noah’s message, but the flood came nevertheless.

Paul says that God displayed “the strength of his might” when He raised up Jesus from the dead and placed Him at His own right hand (Eph. 1: 20). If God thus exalted His only begotten Son, He is able to translate and glorify all His adopted sons. Jesus could have turned Lake Galilee into wine as easily as the contents of six water pots. The real problem is not the reach of the stupendous

¹C. I. Scofield’s Reference Bible, p. 1318.

things wrought out when Jesus comes. Grant that God does act miraculously and then what occurs when Jesus comes with His holy angels can follow as easily as day follows night.

The vast and incomprehensible forces and stretches of the universe are but little glimpses of God's wisdom and power. Nothing is too hard for Him. Our earth could be tossed about within the metallic fire and gas storms of the sun's surface as easily as a boy can bounce a ball. Scientists tell us that considerably less than one part in one billion of the sun's heat and light strikes the earth. The rest wanders off into space. So great is our sun that if it were hollow, 1,200,000 of our earths could be poured into it like so many pills into a great cask. The incidents grouped around our Saviour's coming are insignificant compared with what He constantly upholds in the courses of planets, suns and stars all about us. The hesitancy on the part of professed Christians to believe in the miraculous features of our Lord's coming, is chiefly due to circumscribed and diminutive ideas of Christ's deity.

The theory of evolution is not friendly to such a coming of Christ as the apostles foretold. "Evolution is a philosophy and not an established science. On a purely scientific basis—with matter, motion and force as its only data—it is likely to be either agnostic or atheistic."¹

The Evolutionary Theory Unfriendly

¹Alfred Fairhurst in "Organic Evolution Considered," p. 392.

If Evolution reasoned *a posteriori*, *i. e.*, inferred causes from effects and derived its "propositions from observation of facts" it might be a formidable theory. But it is rather *a priori*, *i. e.*, it "deduces consequences from definitions formed on principles assumed." Thus the translator of "The Riddle of the Universe" has said of a phase of evolution, "It has passed the first two tribunals—those of theology and of an *a priori* philosophy—and is only challenged at the third and last—that of empirical proof."

Evolution therefore is not proved. It is a mere assumption which has undergone and is constantly undergoing many changes. Nevertheless, it has a tremendous following and what modern science has become under its influence, let Sir Oliver Lodge say: "My reply briefly is—and this is the kernel of what I have to say—that orthodox modern science shows us a self-contained and self-sufficient universe, not in touch with anything above or beyond itself—the general trend and outline of it known;—nothing supernatural or miraculous, no intervention of beings other than ourselves being considered possible."¹ The minute that a man believes that the capacity of his mind is the measure of things knowable he necessarily becomes an absolute rationalist.

A University of Chicago professor has said:²

¹ "Man and the Universe," p. 14.

² Shailer Mathews in "Will Christ Come Again?"

"No man can hold the premillenarian view whose mind has been really affected by the modern scientific methods and discoveries." We do not marvel at this statement. It would be a marvel if any man could hold any Bible revelation or doctrine whatsoever and at the same time embrace wholesale the assumptions of evolution and the dogmatisms of a science adrift from God.

In Jesus' day, the officers who failed to arrest Him were rebuked by the ponderous censure: "Hath any of the rulers believed on him, or of the Pharisees?" (John 7: 48). No real Christian of our day can submit his faith in any Bible doctrine to the ponderous hammer or scalpel of the destructive critique. God's judgments are unsearchable "and his ways past tracing out" and however the scholar may assert he has discovered them, he simply darkens "counsel by words without knowledge" (Job 38: 2). We who live by heart beats, who for a little ravel of eternity, cling to God's footstool, should not assume that this or that is impossible with God. Though a scholar could write all the logarithms from memory and tell offhand the entire contents of the *Encyclopædia Britannica*, it would not necessarily follow that his judgment would be safe on moral or prophetic issues. Much less would such an one be able to say that the Almighty One has not given such and such a revelation, or that He is impotent to execute His promises. With Job, the Christian says of

God our Father, "I know that thou canst do all things, and that no purpose of thine can be restrained" (Job 42: 1, 2).

The modern way of loosely speaking of Jesus' second coming for dramatical effect has been confusing and destructive of the teaching authorized by the Scriptures. Any outstanding event, good or bad, is represented as a coming of Jesus, *e. g.*, Luther's Reformation and the American revolution. "He is coming even with the storm and tempest of this war. . . . He is coming in the high heroism with which men throw their lives away." "He came when the *Mayflower* brought a little handful of refugees. . . ." "He came in the first amendment to the American Constitution." Such bursts of eloquence are merely rhetorical embellishments which draw our minds away from the reality of our Lord's personal coming with His angels.

A more serious misuse of His coming is its application to the destruction of Jerusalem by Titus in the year 70 A. D. It was an enemy that destroyed Jerusalem as Jesus prophesied. "Thine enemies shall cast a bank about thee . . . and shall dash thee to the ground" (Luke 19: 41-44). So far from Jesus being that enemy, He was the friend and would-be Saviour who wept over Jerusalem. Our Lord did not descend with His angels at Jerusalem's destruction. He did not come at

**Dramatic
References to
His Coming**

all, because at His coming in judgment, every eye shall see Him. All the nations shall be judged by Him personally when He comes. It is a mere travesty to call the afflictions of Judea under cruel Rome a coming of Jesus Christ. It was long after Jerusalem's destruction that John wrote his Revelation wherein from first to last the coming of Jesus is still considered as a future event.

There is a spiritual communion and a very vital contact between Christ and His saints—but this must not be identified with His Second Coming when the living and dead are caught up to meet the Lord in the air. Jesus is personally absent though spiritually present. He said, "It is expedient for you that I go away; but if I go not away the Comforter will not come unto you" (John 16: 7). Our Lord has promised to be with us "until the end of the age" and also "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20). Distance and time are not hindrances to God. He is consciously and essentially present with His children. "The world beholdeth me no more; but ye behold me" (John 14: 19). "We will come unto him, and make our abode with him" (John 14: 23). The Holy Spirit was given on the day of Pentecost and is the Comforter and advocate of Christ's disciples. But the Holy Spirit's coming is not the great event foretold in the Bible which tells of Christ coming in like manner as He ascended from the Mount of

Olives. Upon repentance and baptism, the Holy Spirit comes to each believer as God's gift to dwell in His heart (Acts 2: 38). At the resurrection of the just, each believer goes forth to dwell in Christ's actual presence.

Stephen was the first martyr for the Christian's faith and it was permitted him to have a glimpse of heaven. He said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7: 56).

**The Christian's
Death Not
His Coming**

Antipas was another martyr who was killed for his faith in Jesus (Rev. 2: 13). Our Lord received the spirit of Stephen and angels doubtless bore him to the waiting place in heaven (Luke 16: 22). Our Lord received Antipas and every one else who has died in the faith. But the flight of the spirit to depart and be with Christ which Paul so ardently longed for (Phil. 1: 23), and the sojourn of the spirit, while it awaits the union with its resurrection body should not be identified with the second coming of Jesus.

At His coming, those who have preceded us to paradise will return with Jesus. "Even so, them also that are fallen asleep in Jesus will God bring with him" (1 Thess. 4: 14). They return with Him and sometime during this great event the returning spirits are clothed upon with the immortal body and "we that are alive, that are left, shall together with them be caught up in the clouds, to

74 HIS APPEARING AND HIS KINGDOM

meet the Lord in the air " (1 Thess. 4: 17). Thus we see how explicit the Scriptures are and the occasional death of a Christian to depart and be with Christ is not identified at all with the second coming of Christ.

At death, each saint passes beyond the scenes of temptation, pain and trial. He is joyfully received into one of the many rooms of heaven, God's spacious dwelling place. He is comforted and he rests from his labours. He awaits the great event when the Lord shall translate the remaining saints, who are alive at His coming, when the returning saints who have lived in the past and the saints still resident upon earth are united into one great family, each individual member thereof being presented with a glorious body like unto the body of the Lord.

The Lord did not return to Stephen. He stood sympathetical as His faithful minister was dying and Stephen went to Christ, as he prayed, " Lord Jesus, receive my spirit " (Acts 7: 59). The Lord received Stephen, not Stephen the Lord. But Stephen and Antipas and Paul and others, whom we have " loved long since and lost awhile," will return with the Lord some day and we will be lifted to join them in a great reunion and so " shall we ever be with the Lord " and with them. Christ is the first fruits of the resurrection, " then they that are Christ's at his coming " will be raised (1 Cor. 15: 23). The second coming of

Christ in the Biblical sense of the term is never associated with the death of individual Christians. It is associated with the translation of living saints and the presentation to them and all the others, who have gone before, with the glorious robe of immortality and incorruption (1 Cor. 15: 51-54).

Some passages in Matthew's Gospel have been confusing to devout students of the Bible. In the

<p>Some Difficult Scriptures Explained</p>	<p>first commission to the twelve Jesus said, "Verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come" (Matt. 10: 23). The immediate field of the apostles was Israel only. "Go not into <i>any</i> way of the Gentiles" (Matt. 10: 5), said Jesus, having in mind their immediate work. However, our Lord looks over into the future saying, "Yea, and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles" (Matt. 10: 18). Here He has their remote and larger work in mind. He doubtless clearly sees the unbelief and opposition the apostles and all evangelists of the word will receive, and sees that even on this the apostles' first effort that they will not be able to complete a tour of all the cities of Israel. In fact, never till He returns will there be a finishing of evangelism either among Jews or Gentiles. To the author, this seems to be the meaning of this difficult passage.</p>
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After the announcement of the founding of the Church, and just before being transfigured on the Holy Mount, Jesus said, "Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom" (Matt. 16:28). The passage is confessedly not clear, but can have a fulfillment in what Peter, James and John saw on the mount while Jesus was talking with Moses and Elijah. They saw the Kingdom glory of Christ and, possibly with eyes of seers, were able to look afar down the ages. They were forbidden to tell the vision till after Jesus' resurrection. In his old age Peter says, we "made known unto you the power and coming of our Lord Jesus Christ" (2 Pet. 1:16). He had been an eye witness "of his majesty" and hence could tell of His coming. The whole event seems to have been the outstanding experience in Peter's life (2 Pet. 1:17, 18). In a similar way, Paul had visions and revelations of Christ's glory and John in Revelation sees Him coming crowned with many diadems, named "KING OF KINGS, AND LORD OF LORDS."

A favourite passage which is frequently given to disapprove of a future and personal coming of Jesus, is the saying, "Verily I say unto you, this generation shall not pass away, till all these things be accomplished" (Matt. 24:34; Mark 13:30; Luke 21:32). The word generation is pressed into the narrow meaning of about thirty-five years.

However, such an interpretation is arbitrary. The word *genea* or generation means "birth, parentage, stock, race, posterity, descendents." Peter said in the Authorized Version "Ye are a chosen generation." The Revised Version has it "Ye are an elect race." Race and generation here have the same meaning (1 Pet. 2: 9). What Jesus had in mind was that the Jewish race would not pass away till all the things, and there are many of them, foretold in Matthew 24, Mark 13 and Luke 21 had been accomplished. What are some of "all these things"? A world-wide preaching of the Gospel, the continued treading down of Jerusalem till the fulness of the Gentiles, a world-wide scattering and distress of the Jews, "signs in sun and moon and stars; and upon the earth, distress of nations"; nations rising "against nation and kingdom against kingdom." Jesus implied a lengthy time saying, "The end is not yet" and "all these things are the beginning of travail."

Jesus was not guessing about His program. To assert that, Jesus said that "all these things" would have been rounded out before the death of the Jews living in His day impugns both His veracity and His knowledge. He was far from being a fool. No one was able to trap Him in His day and no one can trap Him in our day. Immediately after His speaking of the Jewish race or generation He said, "But of that day and hour knoweth no one, not even the angels of heaven,

neither the Son, but the Father only" (Matt. 24: 34-36). Jesus said that He knew not the time of His coming, and then in the same breath to make Him say that He knew it would be within that generation living, is an affront to His common sense, let alone any question of His deity. His testimony on this occasion to the continued existence of the Jews is a most remarkable prophecy. His acknowledgment of them also as a race by themselves, has recent confirmation in their receiving their long-sought right and title to Palestine.

III

THE KINGDOM WHICH CAME NIGH

THE reader of the Gospels of the New Testament will be impressed with the frequency with which

**The Wide Reach
of the Term
Kingdom** "The Kingdom of God" and "the Kingdom of Heaven" are mentioned. The latter term occurs repeatedly in Matthew. On one

occasion he uses it interchangeably with the Kingdom of God (Matt. 19: 23, 24). The Kingdom of God is a term of wide meaning and may relate to any age, or place terrestrial or celestial, where God reigns and His children serve Him. The Kingdom of Heaven is the narrower term and has more general reference to the terrestrial Kingdom of David. Nebuchadnezzar was taught "that the heavens do rule" (Dan. 4: 26) and that "the God of heaven" would "set up a kingdom which shall never be destroyed" (Dan. 2: 44). Since therefore the support of the coming Kingdom emanates from heaven it was natural for Matthew to speak of the Davidic Kingdom as the Kingdom of Heaven. But the Kingdom of God being a large term (which includes the Kingdom of Heaven) Mark and Luke prefer the use of it when speaking of the Davidic Kingdom. While both the Kingdom

of Heaven and the Kingdom of God have general reference to the Davidic Kingdom, there are a few passages where they refer to the Church. Thus Jesus said to Peter, "I will give unto thee the keys to the kingdom of heaven" (Matt. 16: 19), and to Nicodemus, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3: 5). Jesus at times used the word kingdom in a very broad sense. Sometimes His exact meaning is a little obscure. Sometimes the kingdom reaches like a great arch of time with one foot resting on the manger of Bethlehem and the other upon the Millennial throne of glory. Some events, therefore, taking place in this reach of time, are likened to the Kingdom, since they are more or less related to the Kingdom.

Another striking thing in reading the Gospels is the universal expectancy among the devout Jews of

The Prevalent Expectancy of the Kingdom the reëstablishment of the Kingdom which had been promised to David. They were not wrong in expecting this. It had been

promised by the prophets, and Gabriel said to Mary of her unborn child "the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever" (Luke 1: 32, 33). Joseph of Arimathea was among the ones looking for the Kingdom of God (Luke 23: 51), and a double grief was added to the disappointed ones on the way to Emmaus in that they

hoped "that it was he who should redeem Israel" (Luke 24: 21).

What are we to say of these things? Did God promise what He could not fulfil? Did God never really intend after all to restore the Jews and make His rule over them a beneficent kingdom for our inhabited earth? Did Jesus abandon the idea of ever reëstablishing David's throne? Did He supplant the idea of a remote Davidic Kingdom through the building of the Church?

**The Davidic
Kingdom Pro-
jected into the
Future**

To all these questions we answer *NO*. All that God has promised will be fulfilled. "One jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. 5: 18). "All the prophets and the law prophesied until John." (See Matt. 11: 13-18.) There could have been a speedy consummation of all things promised, but violence and pride on the part of the Jews intervened. If they had been willing John the Baptist was the Elijah that was to come. But they were not willing. They taunted their king, as a "gluttonous man and a wine bibber" and hounded Him to the cross. Therefore without violence to any prophecy the establishment of the Davidic Kingdom is still in the future. "Elijah indeed cometh, and shall restore all things" (Matt. 17: 10-13). The Jews will again assemble upon the "mountains of Israel; and one king shall be

king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all—I will save them out of all their dwelling places, wherein they have sinned—and my servant David shall be king over them—and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt ” (Ezek. 37: 21–28). Language could not be plainer. In due time God will “ send the Christ who has been appointed for ” the Jews (Acts 3: 20). A better day is coming for them and through them blessings shall spread to all the nations. God “ will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son ” (Zech. 12: 10).

Through Nathan God broke the glad news to David (2 Sam. 7th chapter) that Solomon was to

**God's Covenant
With David** build the temple, but greater things were to happen. God said,

“ I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more.” Through 2,600 years they have been on the move—but that day will come when they will “ be moved no more ” (2 Sam. 7: 10). David knew that God spoke “ for a great while to come ” (2 Sam. 7: 19). God's loving kindness would never depart from

David's seed as he "took it from Saul." The promise was unconditional. "Thy house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever" (2 Sam. 7: 15, 16). The fulfillment of this promise was the strong current of all the later prophecy. "The shoot out of the stock of Jesse" was to rule throughout the earth. "Him shall the nations seek" (Isa. 11: 1-10). "He will judge between the nations, and will decide concerning many peoples" (Isa. 2: 4).

Most of the Jews of Jesus' day had very extravagant notions, very materialistic notions of the coming Kingdom of David. One of these notions was that all the blood descendents of Abraham were to participate in the Kingdom irrespective of their conduct or state of heart. John therefore called the Pharisees and Sadducees an "offspring of vipers," warned them of coming wrath and intimated that so far as being blood descendents of Abraham was concerned God could "raise up children unto Abraham" from the stones (Matt. 3: 7-9). "We are Abraham's seed," (John 8: 33-59) was a proud boast ever upon the lips of the Jews of Christ's day. To dispel this vain claim to the Kingdom, Jesus again and again set forth a righteousness that must exceed the righteousness of the Scribes and Pharisees (Matt. 5: 20), a humility comparable to that of the child (Matt.

**The Pride of
Abraham's Sons**

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18: 3), non-reliance on riches and self (Matt. 5: 3; Luke 18: 24); and a real doing of the will of God (Matt. 7: 21) if one were to attain to the Kingdom of God. John and Jesus from the very start struck at the root of the matter. There could be no favouritism, no winking at sin, no wholesale receiving of Abraham's seed into the Kingdom. Repentance and sweeping reformation were the doctrines of the Kingdom. Jewish leaders of Jesus' day therefore hated Him because He testified that their works were evil (John 7: 7). They "rejected for themselves the counsel of God being not baptized of " John (Luke 7: 30).

God looking down the ages foresaw that His Son would be rejected by the Jews. He knew that they would love darkness rather than the light. He knew that they would see no beauty in the Christ, and that He would be "numbered with the transgressors" (Isa. 53). Therefore the founding of the Kingdom during the first coming of Jesus would be out of the question. It was resting back upon what God foresaw therefore that John the Baptist could say, "Behold the Lamb of God, that taketh away the sin of the world!" (John 1: 29). Jesus also early in His ministry could say to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3: 14). The Jews were left free to do as they

God Foresees
the Wickedness
of the Jews

chose with Jesus. God foreseeing their evil deeds thereby placed no constraint, no compulsion upon them to do the evil which He in His omniscience foresaw. They were perfectly free to accept their Christ and also the Davidic Kingdom notwithstanding. God and His Son knew long ages ago that by His becoming a babe in Bethlehem He must perish on a cross.

And now appears a paradox! Mixed up with these early intimations of the cross we have the announcement that the Kingdom of Heaven was at hand. John proclaimed "the kingdom of heaven is at hand" (Matt. 3: 1). Jesus took up the same message (Matt. 4: 17), and also the Twelve (Matt. 10: 7). The Kingdom they here refer to is without doubt the Davidic Kingdom. The Kingdom in this case certainly was not the Church. Not a soul in the Jewish audiences had the least intimation at this time of the founding of the Church. All their expectation was for the Kingdom of David and it is scarcely believable that our Lord would have used the term Kingdom in a sense which would have been wholly unintelligible to His auditors. Jesus certainly knew from the prophets and His own divine wisdom that the Davidic Kingdom would not at that time be founded. Then why did He say "The kingdom of heaven is at hand"? or "is come nigh unto you"?

This is the way that it seems to the writer. Even

after Jesus had announced to His apostles the founding of the Church, even then

"At Hand"— He sent out the seventy and com-
the Meaning manded them to say, "The kingdom of God is come nigh unto you." Here we have our Lord's own explanation of the meaning of the phrase "At hand." It means that the Kingdom has come close. It had hovered over the Jews. It had been in easy reach all the while. He, the King, the Christ having come the Kingdom was for the Jews for their taking. Take it—He knew they would not, and yet in very truth "The kingdom of heaven was at hand." They could have reached out and taken it if they would. But they would not. The grief of Jesus at their rejection of Him and the Kingdom that had been in easy reach was overwhelming. "How often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not!" (Luke 13: 34, 35). True had Jesus turned revolutionist, they might have accepted Him as king. It is not so stated but is it not probable when the five thousand wished to make Him King, that after dismissing them, that there alone in the mountain He wept with a heavy heart! (John 6: 15).

This past November eleventh (1921) the great Disarmament Conference was held in Washington, D. C. Supposing Ex-President Taft should have lectured in many cities of America preceding this

Conference and said in brief, "Peace is at hand." "Peace is at hand." One would say that the Ex-President meant one of two things—either that world-wide peace would be the certain result of the Conference or that world-wide peace could be the result if the assembled diplomats grasped peace and their respective governments approved. To state it in another way—Saying "Peace is at hand" may mean: Peace hovers nigh, or Peace will surely follow. It was in the former sense, we believe, that Jesus caused His servants to say, "The kingdom of heaven is at hand."

Jesus the King was present and by His teachings and miracles He was undermining the Kingdom of darkness. He could say consequently to the Jews, "The kingdom of God is come upon you" (Luke 11: 20). Jesus and the Twelve went only to the "lost sheep of the house of Israel" (Matt. 10: 5-7; 15: 24). The

**The Founding
of the Davidic
Kingdom Not
Pressed Because
of Jewish In-
capacity and Im-
penitence**

efforts to arouse the sleeping nation to the closeness with which the Davidic Kingdom had approached was without result. And yet we would not say our Lord failed. "For who withstandeth his will?" (Rom. 9: 19). Jesus "knew all men." He could not "trust himself unto" the Jews, for He knew their thoughts and their purposes. He could not aggressively push for the founding of the great Kingdom of David

in His day because He knew they would not and did not "reverence" the "beloved son" (Luke 20: 13). "Nevertheless, know this, that the kingdom of God is come nigh." The Kingdom was in easy reach during Jesus' ministry (Luke 10: 11). But alas, alas, they knew not the things which belonged to their peace (Luke 19: 41-44). From the cross, the grave, the ascension mount their king and Messiah has retired and they will not see Him again until in penitence they say, "Blessed is he that cometh in the name of the Lord" (Luke 13: 34, 35). Since pearls must not be thrown before swine, the time came when to spare the Jews' needless judgment Jesus spoke obscurely in parables (Matt. 13: 13). Yet just before His death He made His final mute appeal to the nation. Riding upon a young ass he entered Jerusalem as their Messiah and King. Zechariah had prophetically foreseen the incident: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass" (Zech. 9: 9). The common people hailed Him with delight, saying, "Blessed is the King of Israel that cometh in the name of the Lord" (Matt. 21: 8-11; John 12: 12-19). But the leaders were filled with consternation and envy (John 12: 19; Matt. 21: 15, 16; Luke 19: 39).

In very truth was Jesus born King of the Jews.

Not with a parabolic meaning did He accept the title. He was, He is and He will ultimately be the King of the Jews in a very real sense. In His second advent as King of saints and angels in the heavenly regions—but also as the welcomed King of repentant Israel He will reign over them and through them over the living nations of the Millennial earth. His Kingship though rejected by the Jew has a later fulfillment and the Davidic covenant will be actually and literally fulfilled. Alas that in impenitence and ignorance the Jews rejected their King. Our nineteen centuries of world-wide misery, war and suffering since the cross could be effaced from history if the leaders of Israel had only accepted and worshipped the Nazarene born in Bethlehem. They certainly knew of the visit of the wise men who went to the City of David to worship Him who was born King of the Jews (Matt. 2: 2, 11). They could have known (and likely knew to their discomfort) that Jesus was a direct descendent from David through Mary and Nathan, David's second son by Bathsheba. They well knew of His claim and taunted Him saying, "If thou art the King of the Jews, save thyself" (Luke 23: 37). Hating Him, they hypocritically cried, "We have no king but Cæsar" (John 19: 15). They "shut the kingdom of heaven against men" (Matt. 23: 13). They saw "the Son" in His beauty, His purity and His compas-

**Jesus Born King
of the Jews**

sion, but it only aroused feelings of envy (Matt. 27: 18) and covetous self-interest (John 11: 48), and hence they said, "This is the heir; come, let us kill him, and take his inheritance" (Matt. 21: 38).

In the days when Jesus was proclaiming that the "kingdom of heaven is at hand" He visited a synagogue in Nazareth. Receiving the book of Isaiah He read from the sixty-first chapter as far as the words "to proclaim the year of Jehovah's favour." Hereupon He closed the book and declared "To-day hath this Scripture been fulfilled in your ears" (Luke 4: 16-21; Isa. 61: 1-3). Had He read on He would have also proclaimed, "The day of vengeance of our God." But here He paused closing the book and for months He continued His miracles and proclaimed the nearness of the Kingdom. But after the break with the leaders of the Jews, after they had spurned the King of the Kingdom, we hear Jesus speaking of the woes that will come upon the nation and just as Isaiah foresaw that He would be compelled to do, He declares, "These are days of vengeance, that all things which are written may be fulfilled" (Luke 21: 22). Not till rejected did He fulfil Isaiah's prophecy and proclaim "The day of vengeance of our God" (Isa. 61: 2). Alas! that they rejected their Messiah.

Preceding Peter's confession of Jesus as the

Christ, the Son of the Living God (Matt. 16: 16; Mark 8: 29; Luke 9:20) and the announcement of the founding of the Church, there had been a growing hostility on the part of the Jewish leaders. They said that John the Baptist had a demon and that Jesus was in league with Beelzebub. There were criticisms of what Jesus and His disciples did on the Sabbath and they "took counsel against him, how they might destroy him" (Matt. 12: 14). Jesus calls them an offspring of vipers and when they asked for a sign He said, "an evil and adulterous generation seeketh after a sign" (Matt. 12: 39). It was self-evident therefore to Jesus that the Kingdom of Heaven which had been widely proclaimed as at hand would not be accepted. The Pharisees and Sadducees, who had no love for one another, made common cause against Jesus to resist and destroy Him. There remained nothing to do but to take away the Kingdom of God and give it "to a nation bringing forth the fruits thereof" (Matt. 21: 43). In a spiritual form adapted to the Gentile world the Kingdom of Heaven appears as the Church. The wedding feast had been made ready, and since the Jews as a nation were unworthy God has been drawing upon a Jewish remnant and the partings of Gentile highways all these centuries (Matt. 22: 8-10). In this mystery form the Kingdom will remain until the King returns and

**Jewish Hostility
to Jesus**

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founds the Millennium Kingdom into which the Church will be telescoped and absorbed.

After Peter's good confession our Lord makes this startling and momentous affirmation, "Upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matt. 16:18).

The Founding of the Church Announced

This announcement was startling because it was a mystery up to this time not disclosed. It was momentous because the Church now comes to the front and the Kingdom falls into abeyance. By His crucifixion and entrance into paradise, coupled with the continued impenitence of the Jews as a nation, the hope of the speedy establishment of the Kingdom had lapsed. Evil had prevailed over the Jews. The gates of death had prevailed to remove the King from their midst. But neither evil nor any catastrophe should ever prevail against the risen Lord and His Church. Its establishment was near and looking down the ages He sees a great throng of living saints to be translated who would never enter the gates of Hades at all. Though Imperial Rome, the Scarlet Woman and the Man of Sin seek to swallow the saints in torture and death, even so they shall not prevail. The sons of the Davidic Kingdom that might have been had been overcome, and being overcome the Kingdom suffered violence and delay. But the members of His Church were to be overcomers. Very shortly He gives the

prospective members of His Church unusual powers (John 14: 12-14) and assures them that if two of them shall agree on a request "it shall be done for them of my Father who is in heaven" (Matt. 18: 19, 20). Some words of Jesus such as the talk with Nicodemus and the parables of the Kingdom contained intimations of the Church. But they were parabolic. It is doubtful if even the apostles clearly understood the mission and the parenthetical sweep of the Church till its founding on Pentecost, when the Holy Spirit fully enlightened their minds and flooded their souls with the reaches of God's grace. Jesus in talking to Nicodemus of the Davidic Kingdom had been talking of earthly things, a Kingdom to prevail over the earth. Nicodemus had not even understood the earthly items of the Davidic Kingdom or the Kingdom of Heaven. How then could he expect to understand Jesus' ambiguous references to a birth of water and of the Spirit,—references which apply to the Church. The Church a heavenly institution composed of those who are pilgrims and sojourners (1 Pet. 2: 11) on earth, it is true for a time, but who seek after the city which is to come (Heb. 13: 14); who hope to see Him, and be like Him (1 John 3: 2, 3), and dwell in His glorious presence forever (John 14: 3).

How great this event was (the announcement of the Church) the disciples of Christ's day did not realize. Nor do many of His Gentile believers in

our day appreciate it. Some remarkable changes were the outcome of the promise to build the

**Important Issues
Connected With
the Announce-
ment of the
Church** Church. First we note the charge to His disciples, "That they should tell no man that he was the Christ" (Matt. 16: 20; Mark 8: 30; Luke 9: 21). As the Church is to be founded, the cross and

the preaching of His deity are to relegate the mention of the Kingdom and the Kingdom's prince, or the Messiah, to the background. Jesus hereafter might safely ask the Pharisees, "What think ye of the Christ?" (Matt. 22: 42) and even at the trial confess that He was the Christ (Matt. 26: 63), but this liberty is denied the apostles. They are not allowed to tell of His transfiguration and very presently the proclamation of the Kingdom's nearness is suspended altogether. Next we note that "from that time" Jesus began to tell of His sufferings and death. Mention is made of the sufferings at Jerusalem. The rejection of the Kingdom by the Jews meant the rejection and crucifixion of the King. No effort on the part of Jesus could stay the violence of their hatred, or soften the adamant nature of their wicked purpose to slay Him. Jesus foresaw this and from the announcement of His Church repeatedly told of His death. A third thing to be noted is the open announcement of His second coming. "For the Son of man shall come in the glory of his Father

with his angels" (Matt. 16: 27). From now on references to His coming grow in frequency and clearness. Because of the Jews' rejection it was necessary for Him to suffer many things (Luke 17:25) but the day was coming when the Son of man would come again and be revealed in the open as manifest and as glorious to all as the lightning's flash (Luke 17: 22-37). Even before Peter's confession our Lord had spoken of the great day coming (Matt. 7: 22). He had promised to "send forth his angels" (Matt. 13: 41), and has hinted at His coming (Matt. 10: 23). But as these were incomplete references to His second advent and some referred to judgment (John 5: 24-29) it is not likely at all that Jesus intended to reveal the larger mysteries of His coming up to the announcement of the Church. From that time on the Kingdom being absolutely rejected by the Jews it behooved "the Christ to suffer" and "enter into his glory" (Luke 24: 26), in order that in more opportune times He may return manifesting His glory openly (Titus 2: 13) and restore the Kingdom to Israel. However not relinquishing for a moment His rule in the heavens.

This restoration of the Davidic Kingdom was uppermost in the minds of the apostles till Pentecost. During the forty days that Jesus appeared to His disciples

The Apostles' Inquiry "He breathed on them and saith unto them, Receive ye the Holy Spirit" (John 20:

22). He opened "their mind, that they might understand the Scriptures" (Luke 24: 45). The apostles therefore were not blind or uninformed of the necessity of Christ's death and the necessity of the preaching of remission of sins to all the nations (Luke 24: 46, 47). But as Jews they were naturally interested in the coming of the Davidic Kingdom which they had long hoped for. Jesus for their encouragement spoke to them "the things concerning the kingdom of God." That it would ultimately be established seems to have been a settled issue. When in their eagerness they press for a time asking, "Lord, dost thou at this time restore the kingdom to Israel?" then it was that Jesus replies, "It is not for you to know times or seasons, which the Father hath set within his own authority" (Acts 1: 6, 7). Not then but later on could Peter harmonize the intervention of the Church and the Kingdom's delay. But even when winning members for the Church by the way of repentance and the remission of sins—even then, the coming Kingdom is not forgotten. He longs for the "seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, *even* Jesus" (Acts 3: 19, 20). And in what sense was Jesus appointed for the Jews above any Gentile inhabitant of the earth? Certainly not in the matter of gospel grace. It could only be in the matter of the Davidic Kingdom. Christ as David's son must yet

reign over repentant Israel. And "the heaven must receive him" until the times of restoration. The work of Paul as well as every evangelist who works for the Church is that of taking out of Jews and Gentiles a people for His name. But after this taking out period is finished "After these things I will return, and will build again the tabernacle of David which is fallen." Jesus will return and restore the Davidic Kingdom (Acts 15: 14-18). In the heavens and over the heavenly beings He will continue to reign—but the turbulent earth will be annexed to His dominion and His Kingdom, the Davidic Kingdom, the Kingdom of Heaven will bring peace to the earth. Victories will be won then that cannot be won now. When the Jews receive Him in tears and open arms, when the glorified saints are with Him and reign with Him, then and not till then will "the residue of men" "seek after the Lord." Then and not till then in every land and every clime will knees be uniformly bent and will tongues uniformly confess "Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 11).

Some passages which mention the Kingdom of God are confusing. Jesus said "The kingdom of God cometh not with observation" (Luke 17: 20). Weymouth translates this passage: "The kingdom of God does not so come that you can stealthily watch for it." There will be no use

The Kingdom's
Open Coming

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of saying, Lo, here! or There. The glorious Kingdom of Christ in other words is not set off by narrow boundaries. If they say "Lo, there! Lo, here! go not away, nor follow after them." The Son of man in the day of His Kingdom will be as visible and glorious as the lightning flash (Luke 17: 23-24). When He comes there will not be a nook or corner exterior to His reign. His Kingdom will embrace all kingdoms. No one will have to strain his eyes to locate the Kingdom. It will cover the earth as the waters cover the seas.

Jesus said "The kingdom of God is within you" (Luke 17: 21). The preferable reading is

**The Kingdom
"In the Midst
of You"**

that of the margin, viz., "The kingdom of God is in the midst of you." Jesus was talking to the Pharisees. They were not in the Kingdom, nor was the Kingdom in the Pharisees. Jesus as King was present. The disciples of His future Kingdom were there. He was continuously giving words which were the laws of the Kingdom and would be the laws of judgment (John 12: 48): hence the king, His laws and a few of His loyal subjects being there present the Kingdom was there incipiently and in miniature. It was only the unbelief and rejection of the Jews that prevented the full establishment of the Kingdom in their midst. The rule of Christ can never be satisfied with outward and formal observances. There must be worship in spirit and truth, and the whole

heart must belong to Christ. But as this desirable spiritual condition was not at that time the happy lot of the Pharisees we conclude that the marginal meaning is what Jesus had in mind. Though they would not confess it, the Kingdom was already in their midst in the person of their Messiah and King and the potentialities at His command. Had their belief and acceptance warranted the full exhibition of His kingly powers in the largest sense of the term, the Kingdom would presently have been established. "He came unto his own, and they that were his own received him not" (John 1: 11).

Jesus said, "My kingdom is not of this world" (John 18: 36). He also said "I chose you out of the world, therefore the world **The Kingdom Not of This World** hateth you" (John 15: 19). A world that hates righteousness and loves only "its own," which is dominated by the devil "the prince of the world" (John 14: 30, 31) has no relation to Christ. His Kingdom must not be confounded with the violence, greed and ungodliness which characterizes the kingdoms of men. Ultimately Christ's Kingdom will be supreme in the heavens and throughout the globe. "It shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2: 44). "Angels and authorities and powers" as well as the sons of Adam shall be "made subject unto him" (1 Pet. 3: 22).

Paul said "Flesh and blood cannot inherit the

kingdom of God" (1 Cor. 15:50). He was speaking here of the resurrection.

The Kingdom's Relation to Flesh and Blood The saints who are caught away to reign with Christ will be changed into His likeness. In the

heavenly regions, their home, beings of flesh and blood will not enter. Yet on the earth below where Christ's Kingdom is supreme human beings will continue to live till the close of Christ's Millennial reign. Jerusalem will have special favours.

"There shall be heard in her no more the voice of weeping and the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days" (Isa. 65: 19, 20).

"The plowman shall overtake the reaper and the treader of grapes him that soweth seed." Long life and joyful plenty will abound on the earth while in the heavens the saints will reign in a glory untrammelled by the ordinary routine of earthly living.

Paul said "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Rom 14:

The Kingdom Not Eating and Drinking 17). The emphasis is not on the flesh. One's joy is not in banqueting or gluttony. Paul did not

mean to say there would be no eating or drinking in any section of the future Kingdom since Jesus has said "I drink it new with you in my Father's kingdom" (Matt. 26:29). And "That ye may

eat and drink at my table in my kingdom" (Luke 22: 29, 30). Neither in the Church nor in the coming Kingdom whether on earth or the heavenly regions will the true followers mind earthly things, suppose that gain is godliness or make a god of the appetite (Phil. 3: 18, 19; 1 Tim. 6: 5). This is what Paul had in mind. Down on the earth during the Millennial Kingdom, people will live and exist much as they do now. But their joy will be in God—not in abundant harvests or the cessation of wars. In heaven, which is now, and then also, the abode of the saints, there will be an existence in harmony with the celestial abode. Flesh and blood will not enter, nor are they "given in marriage."

IV

THE CHURCH GOD'S MYSTERIOUS UTILITY OF GRACE

So far from God ever being defeated it seems that every check in the offers of His gracious love to men is the occasion of some victory and larger mercy for them who will at all accept His mercy.

**God Ever
Triumphant**

Thus it was with the cross of Christ. The Jews, the Gentiles and the hosts of wickedness in the heavenly places had apparently triumphed. But only apparently. In three days Jesus is alive. In two months' time the ascended Lord is accepted and worshipped by thousands of Jews and in a few years thousands of Gentiles also bent their knees to Him. Long since to the discomfort of the invisible satanic hosts they have learned that they have been despoiled and mocked by the very cross through which they had endeavoured to defeat God and mock and humiliate His Son (Col. 2: 15).

The cross therefore and the preaching of the cross is the power by which Jesus is now drawing all men unto Himself. He that cometh to Him He will in no wise cast out. They who seek refuge in Him become His sheep. They find

**The Place of
the Church**

nourishment and refuge in the fold of His Church. His Church is preëminent in our age. His Church is His marvellous expedient of grace. It is the substitute for the Davidic Kingdom. It is a parenthetical measure until the better times come when all the earth during the Davidic or Millennial Kingdom shall own and crown Jesus Lord of all. Now we pray "Thy kingdom come." Only the few become members of the Church, but we pray and wait for the time when all the fleshly descendants of Adam shall be embraced in the Kingdom of Heaven. In that day, these sons of Adam will have lost their violence and being meek will inherit the earth (Matt. 5: 5); in that day, having learned the poverty of all else save the riches of Christ, they will possess a Kingdom extended to the earth's farthest bounds.

The Church is a vestibule of the Kingdom of Heaven. The Church is the mystery not revealed till the days of the apostles and

**The Church a
Mystery of
the Past**

even now it is a mystery, a mystery form of the Kingdom of God.

The Old Testament has many intimations of blessings that would come to the Gentiles, but the mystery of the Church was concealed until the hard-heartedness of the Jews made its establishment a necessity. Thus Paul could say that this mystery was promised, but just what it was remained obscure, until it was manifested in the open gospel message (Titus 1: 1, 2). Thus

Paul spoke of the "mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; *to wit*, that the Gentiles are fellow heirs, and fellow members of the body, and fellow partakers of the promise in Christ through the Gospel" (Eph. 3: 5, 6). While the seed of the Gospel tree of blessings was in the prophetic promises, yet just as the mighty oak cannot be seen in the acorn so the mystery of the Church and Gospel grace were not clearly apprehended in the ancient prophetic promises "concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto you: searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them" (1 Pet. 1: 10, 11). Paul spoke "God's wisdom in a mystery . . . foreordained before the worlds unto our glory" (1 Cor. 2:7). The mystery's fulness and explanation was "kept in silence through times eternal" (Rom. 16: 25) and yet, notwithstanding, hints and leakages of the flood of blessings to come were granted such as Abraham, when God said to him, "In thee shall all the nations be blessed" (Gal. 3: 8). Abraham rejoiced to see Christ's day and was glad (John 8: 56).

The apostles refer to the Church as a mystery

concealed in the past, but even now they intimate that regarding Christ and His Church there are mysteries (Eph. 5: 32). Paul says, "And without controversy great is the mystery of godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations (Gentiles), believed on in the world; received up into glory" (1 Tim. 3: 15, 16). "Now we see in a mirror darkly" (1 Cor. 13: 12). Although we are children of God "it is not yet made manifest what we shall be." However we know "we shall be like him" (1 John 3: 2, 3); we shall sit down on His throne (Rev. 3: 21); and we shall have fellowship with Him in His triumphant millennial reign since "He made us *to be* a kingdom, *to be* priests unto his God and Father" (Rev. 1: 5, 6). After the Jewish leaders had rejected Jesus as we can clearly see in Matthew eleventh and twelfth chapters, our Saviour gives us eight parables in the following chapter. When asked why He spoke in parables He answered: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. 13: 11). Since the immediate inauguration of the Davidic Kingdom was out of the question because of the impenitence of the Jews, Jesus gave us the mysteries of the Kingdom of Heaven in Matthew 13, and in Matthew 16 He announced the founding of His Church.

The Mysteries
of the Church
Continue

It will help us in appreciating these parables of Matthew 13 to hold some of God's great objectives in mind. There is the ultimate and glorious Kingdom of God which embraces all the vast domain over which God is supreme. It includes heaven and earth and all loyal beings whether angels, living or translated saints, or the future inhabitants of the millennial earth. Then there is the Kingdom of Heaven or the Davidic Kingdom which will be supreme in the earth. It is a province of the Kingdom of God, but it is future and will not be established till Christ returns and the Jews own our Lord as their Christ. Then there is the Church. It is a mystery form of the Kingdom of God. The Church on the earth is but a fractional part of the Kingdom of God, since those saints living in any generation are but few compared to the multitudes who have passed over—"the general assembly and church of the first born who are enrolled in heaven" (Heb. 12: 23). The destiny of the Church is to be caught away to heaven and have a part with Christ both in His heavenly glories where the Kingdom of God is supreme, and His reign over the earth during the Millennium when the Kingdom of Heaven obtains. As is evident from Revelation 2 and 3 and the Pauline Epistles, not all who have passed through the earthly portals of the Church will be worthy of the heavenly calling. Notwithstanding therefore

**Comment on the
Term Kingdom**

the fact that the Jews rejected the Davidic Kingdom offered during Jesus' ministry, and notwithstanding the fact that its inauguration is future, God never for a moment has suspended His preparations for the Kingdom of Heaven. The Church is such a preparation. For one thing the Church has become the depository of the oracles of God. By its defense of the Bible and its proclamation of the truth it has become the pillar and the ground of God's truth, the salt of the earth and the light of the world. The work of John the Baptist, of Jesus and the Twelve was largely a call to repentance by the proclamation of God's words. And the work of the Church is largely a call to faith in God's Son and repentance from sin, through the Gospel which also is God's word. By the work of the Church God is creating a class who "are the sons of the kingdom" (Matt. 13: 38), and though "not many mighty, not many noble, *are called*" (1 Cor. 1: 26) these called out will some day "shine forth as the sun in the kingdom of their Father" (Matt. 13: 43). We have therefore in Matthew 13 some parables which apply to the organized Church of this age, since the Church composed of the wise virgins, the real saints, will have a part with Christ in reigning over the future Kingdom of Heaven. The mystery of the Church therefore enters into these parables as a part of the mysteries of the Kingdom of Heaven, but not to such an extent as to absorb all the parables, or as to warrant

us in saying that the Church and the Kingdom of Heaven are wholly identical. There are spiritual truths in these parables that may apply equally well to this Church age and the Kingdom age to come. Some of the parables are yet future and the consummation of several will not be fulfilled till our Lord's Second Coming and the inauguration of the long deferred Davidic Kingdom. After the announcement of the Church by our Saviour in Matthew 16 He gives us some parables which have to do with faithfulness and stewardship, and another class which deals with His rejection by the Jews.

In the parable of the householder (Matt. 21: 33-46) we see the patience of God rewarded by the wicked husbandmen slaying the son. The hypocrites whom Jesus denounced in Matthew 23 were poor timber indeed to use in rebuilding the Kingdom of David. The invitations to coöperate with God and fulfil the prophecies were given the Jews but by their excuses and pretexts it was only too evident that they were unworthy to sit at the great marriage feast (Matt. 22: 1-8). "They that were bidden were not worthy." Nothing remained therefore but the just punishment of seeing others "come from the east and west, and from the north and south" who "shall sit down in the kingdom of God" (Luke 13: 29). The Jews of Christ's day were potentially "sons of the kingdom." They could have had part in restoring the Kingdom of

The Jews'
Evil Conduct

David and thus introducing God's reign to the entire world. But they were too selfish and vain-glorious. They were therefore cast forth into outer darkness (Matt. 8: 12). In this world and also the next weeping and gnashing of teeth is their sad lot. Their city was burned (Matt. 22: 7) and the sword has followed the children of the wicked husbandmen even to our day (Luke 21: 24). "Publicans and harlots" would be preferable to them (Matt. 21: 31) as subjects to constitute a basis for the Kingdom of Heaven or the restoration of David's Kingdom. In the day of judgment Sodom and Gomorrah (Matt. 10: 15) will receive more toleration than the cities and the leaders of the Jews who "made light of" (Matt. 22: 5) the ministries of John, Jesus, the twelve and the seventy and their messages "the kingdom of God is come nigh unto you" (Luke 10: 8, 11).

The extent of God's goodness in offering to Jews and Gentiles alike His mercies through the cross

**God's Mercy
Revealed**

and the Church can never be fully appreciated until we understand the depths of the human depravity which rejected the Kingdom of Heaven. But this very human depravity only makes the indulgence and resourcefulness of God stand out all the more, in that He has given us His Church and a flood of spiritual blessings through the Church. These blessings and the testimony to God's truths, so necessary for all men, will continue to bridge over

the period of the Kingdom's rejection until the Kingdom's final inauguration on the return of our Saviour. Even in the coming days of the terrible Anti-Christ God's witnesses will be present, and there will ever be a few who will be loyal to Jesus, to the Gospel and the Kingdom's hope.

For the benefit of some of our readers who may still feel that the Church of God already fulfils the Kingdom idea of the New Testament or that the Church has supplemented the hope of "the kingdom that cometh" (Mark 11: 10)

The Church Distinguished From the Kingdom

we would call attention to several things. The first item is the distinction between the Church and the Kingdom that is held in mind by the writers of the New Testament. In the Old Testament the Church is not revealed but there are voluminous references to the coming Kingdom of David and of David's Son the Messiah. Were the Church and the Kingdom identical the Church would not be termed a mystery. There is a common rule which lies at the basis of all interpretation and the compilation of all lexicons and dictionaries. It is as follows—"Every word not specially explained or defined in a particular sense by any standard writer of any particular age and country, is to be taken and applied in the current or commonly received signification of the country and age in which the writer lived and wrote."¹ Now there is no ques-

¹Alexander Campbell's Lectures, p. 386.

tion but that the "commonly received" meaning of the Davidic Kingdom or the Kingdom of Heaven in Jesus' day pertained to a terrestrial Kingdom in which the will of God through the Jews was to be supreme throughout the earth. And since the New Testament writers usually distinguish between Church and Kingdom we are warranted in maintaining this distinction. Again we note the prominence of the Jew in matters of the Kingdom, whereas there is no middle wall of partition in the Church. In church membership "there is no distinction between the Jew and the Greek." The Gospel was to be proclaimed first in Jerusalem, then in Judea, Samaria and to the uttermost parts of the earth (Acts 1: 8). But the Kingdom offers were for the Jews exclusively. "Go not into *any* way of the Gentiles and enter not into any city of the Samaritans" (Matt. 10: 5, 6), said Jesus in His charge to the twelve when on their tour to proclaim that "the kingdom of heaven is at hand." Again this favoritism for the Jews will come into prominence when they repent nationally. As Paul says "If the casting away of them *is* the reconciling of the world, what *shall* the receiving of *them be* but life from the dead?" (Rom. 11: 15). When the fallen tabernacle of David is restored and when "the Son of man shall sit on the throne of his glory" the twelve apostles also "shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19: 28). That Jesus had spoken freely of

the glories of the Kingdom days to come is very clear from the ambitious desire of James and John, that they might sit one at His right and the other at His left, when He was enthroned in His Kingdom glory (Mark 10: 35-40).

The Church has its officers and helpers, apostles, prophets, teachers, elders and deacons, but it would seem strange to call one an elder

**The Kingdom
Still in the
Future**

or deacon of the Kingdom. Just how the Kingdom will be officered it is not revealed. However, we

know that the apostles will be on thrones; we know "the saints shall judge the world," and if the members of the churches overcome and keep the works of Jesus unto the end "to him," Jesus says, "will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father" (Rev. 2: 26, 27). This is but a confirmation of the promise of Jesus to them who are watching for His coming. "Of a truth I say unto you, that he will set him over all that he hath" (Luke 12: 44). Another distinction between the Church and the Kingdom is the present reality of the Church and the future nature of the Kingdom. It is generally accepted that the Church was founded on the day of Pentecost and from that day the Church has grown in influence, extent and power. The Kingdom of Heaven is yet future and even the thief on the cross had

caught the idea, when he said to Jesus "Remember me when thou comest in thy kingdom" (Luke 23: 42). To the worldly minded Corinthians who were already in the Church Paul warned them "that the unrighteous shall not inherit the kingdom of God" (1 Cor. 6: 9, 10; Gal. 5: 21). The Kingdom is "promised" them who love God (Jas. 2: 5). The members of the church at Thessalonica were commanded to "walk worthily of God, who calleth you into his own kingdom and glory" (1 Thess. 2: 12). Thus the idea of the Davidic Kingdom and the fellowship that the saints have with Jesus in the Kingdom of God and in ruling over the Kingdom of David is always regarded as future. However, the Church is an institution already established.

After the Gospels the Kingdom is mentioned with less frequency whereas the Church is mentioned many times. "The word *basileia* translated 'kingdom' occurs 162 times, and in the plural only in Matthew 4: 8; Luke 4: 5; Hebrews 11: 33; Revelation 11: 15. On the other hand the word *ekklesia* occurs 115 times, and of this 36 are in the plural and 79 in the singular, all rendered 'church' except Acts 19: 32, 39, 41, 'assembly.'"¹ If the Church and the Kingdom were synonymous one would expect such a declaration in the Acts of the Apostles but there is no

¹Companion Bible.

such reference. After Pentecost there are only six references to the Kingdom in Acts. Philip preached Jesus to the Gentile Eunuch but to the Samaritans who also cherished the Messianic hope he preached "good tidings concerning the kingdom of God and the name of Jesus Christ" (Acts 8: 12). When in Rome the Jews came to Paul's lodging. Here the apostle busied himself "testifying to the kingdom of God, and persuading them concerning Jesus" (Acts 28: 23). The Jews had many vainglorious traditions about the Davidic Kingdom. Paul had to explain these away and persuade them that their Messiah though humiliated on the cross would yet come in "power and great glory."

The separateness of the Church and the Kingdom are confirmed by references to one or the other

which are not applicable to both.
Other Distinguishing Marks One joins the Church but not the Kingdom. The Church receives

the believer but the saint receives the Kingdom. We are "heirs of the kingdom" but not heirs of the Church since it is Christ's body, His "possession" (Eph. 1: 14) "which he purchased with his own blood" (Acts 20: 28). We the saints "are built up a spiritual house, to be a holy priesthood" (1 Pet. 2: 5) and will obtain an "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. 1: 4). This spiritual, heavenly phraseology spoken

of the Church would be meaningless if applied to a Kingdom of this earth. On the other hand the promises of the future Davidic Kingdom would be meaningless if applied either to the sojourn of the Church on earth, or its hope laid up "in the heavens" (Col. 1: 5).

A few of the more striking references to the Kingdom days which are not applicable to the Church include a national repentance of the Jews. "In those days, and in that time, saith Jehovah, the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall seek Jehovah their God" (Jer. 50: 4). The Jews will be gathered from all parts especially "from the north country" (Jer. 31: 8) and they will become one nation "upon the mountains of Israel" and they shall not "be divided into two kingdoms any more at all" (Ezek. 37: 22). "And they shall no more be plucked up out of their land" (Amos 9: 15). God "will set up one shepherd over them, and he shall feed them, even my servant David" (Ezek. 34: 23). "And I will no more make you a reproach among the nations" (Joel 2: 19). "Then the nations that are left round about you shall know that I, Jehovah, have builded the ruined places, and planted that which was desolate" (Ezek. 36: 36). Jerusalem as the world's spiritual and governmental capital will be exalted in the days of the Messianic King-

**Jewish Promises
Unfulfilled**

dom of David. "The wealth of the nations" and "their kings shall minister" (Isa. 60: 10), and the "nation and kingdom that will not serve" will perish (Isa. 60: 12). Though once hated and ravaged by the Gentiles the Jews "shall be named the priests of Jehovah; men shall call you the ministers of our God" (Isa. 61: 6). Thus quotations might be multiplied. If they seem unduly Jewish and materialistic the reader must remember that they were made on the other side of the cross, when the Church was still a mystery unrevealed. There is no question but that countless blessings of the Church and the glories of the cross will pass over into the Davidic Kingdom to come. Many things cherished and of vital worth under the law of Moses flowed over into the Gospel age. And similarly we may expect the most valuable and essential values of the Church age to pass over into the Kingdom to come. And not least among these we may mention the numerous translations and wide-spread distribution of God's Holy Word and the Christian vocabulary that the Church is now giving a pagan and an idolatrous world. Though long deferred, the Kingdom of Heaven will at last be given to the children of men. A combination of righteousness and spiritual glory, the more glorious because illuminated by the cross, will be combined with all the material splendour of rich harvests drawn from the tranquil breasts of nature, and world-wide peace foretold by the prophets, and

long since yearned for by the few hopeful and many despairing sons of Adam.

From the parables of our Saviour, from the rebukes in the apostolic epistles to the churches of their day, from the records of cen-

The Church
More Glorious
Than Com-
monly Regarded

turies of church history it is clear that the Church as a whole in any one age will never attain unto the possibilities of the Christian con-

fession. And yet were the hidden excellencies, services and sacrifices of God's true children, in any one age, fully thrown on a screen over against the more negative picture that the historian is prone to stress the contrast would be surprising. The Church after all would shine forth gloriously and the spots and the wrinkles would not be so glaring as the critique would have us believe. The Church has always battled with unfriendly forces. It has always been in the minority. And were it not for her Lord's interpositions, it would have been destroyed long ago. The last grand effort against the Church will be the most perilous and subtle of all. It is the attack upon her faith, the smothering of the love for her Lord by pillowing her face in the lap of the world.

Paul says, "The Spirit saith expressly that in the later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. 4: 1). "But know this, that in the last days grievous times shall come. For men

shall be lovers of self . . . lovers of pleasure rather than lovers of God; holding a form of godli-

ness, but having denied the power thereof " (2 Tim. 3: 1-5). Peter tells of the mockers who come

"in the last days" who take a supreme delight in railing at our Lord's coming (2 Pet. 3: 3, 4). He also says, "There shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction" (2 Pet. 2: 1-3). Sometime before our Saviour's coming an apostacy will settle upon the Church. Not all will bow their knees to Baal. But so marked are the times that Paul could say "they will not endure the sound doctrine" (2 Tim. 4: 3, 4) and Jesus could say "When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8). Consequent upon the prevalent unbelief and violence and iniquity "the love of the many shall wax cold" (Matt. 24: 12).

There are many indications that we are at the dawn of the day of apostacy foretold by Jesus and

His apostles. There has been a comparatively rapid growth in unbelief in the last seven decades.

**Signs of an
Apostacy**

The disconcerting thing about it all is that some ministers and a large number of professedly Christian teachers in universities and seminaries have broken with the ancient faith. "One of the

most prominent pulpit orators in America openly remarked that in the religious condition of the universities he would rather see his only boy a day labourer than to trust him for education to these schools, because he knew full well they would wreck his faith." Miracles, the answer of prayer, authority in religion, inspiration of the Bible, the heinous nature of sin, the efficacy of the cross, prophecy and its fulfillment are openly assailed or clandestinely explained away. Perhaps it is true that the bulk of church members and the large majority of the ministers in America are still true to the fundamentals of the faith. The American community however who represent the good ground of the parable of the Sower are but very small portion of the professing Christian world at large. We need only to turn to Europe and the British Isles to see what frightful ravages have been made upon the Church through unbelief within, and the unfriendly and destructive violence without. In Europe social ferments, the attacks upon the Bible by scholars, and the upheaval of the war have shaken the Church to its very foundation. In America our growth in wealth, the pursuit of pleasure, and the American fever of rush and haste absorb the minds and exhaust the hours, till the Church, the family altar, and even personal devotions are abandoned. A Bishop addressing a convention recently said, "The United States as a nation had turned away from Christ." He sup-

ported his claim by reference to current literature, to our schools and popular amusements. Speaking of the latter he said:

"As for amusements, immodesty in dress, looseness in sexual relations, bestiality and crime as the chief attractions in theatrical shows and photo plays, unbridled license and extravagance in all things, are so much the established order of the day that the most respectable among us have ceased to even shrug our shoulders. In each case there is evidence of a definite anti-Christian drift which seems to be increasing in rapidity of force and movement."

Perhaps no one should say that the condition of the professing Church of our day is impossible.

**The Revival
Power of
the Gospel**

All things are possible with God.

We have had some very discouraging situations in the past.

Not to speak of the dark ages we have the situation in England preceding John Wesley. "Cruelty permeated the pleasures of the crowd, foulness stained the general speech. Judges swore on the bench; the chaplains cursed the sailors to make them attend sermons; the King swore incessantly and at the top of his voice. . . . It was the age of the pillory and of the whipping post; of gin-hells and debtors' prisons. . . . Drunkenness was the familiar and unrebuked habit even of ministers of the State. Adultery was a sport, and the shame

lay not on the false wife or the smiling gallant, but on the betrayed husband.”¹ Notwithstanding the iniquities of Wesley’s day the earnest preaching of the Gospel brought a change. It might bring a change again. God might send us His prophets again. Situations without are never insurmountable if the Church is only loyal within. But here is the ominous situation of our day—there is disloyalty within our churches. Already wrecked by centuries of division, separate congregations of all church bodies of our day are being both weakened and depleted by a pronounced division of belief in the Bible and the authority and deity of the founder of the Church. How long it will take for these modern seeds of unbelief to bear fruit it would not be easy to say. Peter says it will be a “swift destruction.” The destruction of these teachers and of them whom they have misled will be deserved and necessary. These teachers, masquerading in the garments of the saints, “who privily bring in destructive heresies,” “are ravening wolves” “in sheep’s clothing.” The wolves’ merited destiny is destruction.

The true child of God must be alert, always alert. “Beloved, believe not every spirit, but prove the spirits, whether they are of God, because many false prophets are gone out into the world” (1 John 4: 1-3). The final apostacy heads up in the Anti-

**Bible Warnings
and Exhortations**

¹ “Wesley and His Century,” pp. 139-146, W. H. Filchett.

Christ. He not only denies Christ, and God the Father, but "all that is called God or that is worshipped" (2 Thess. 2: 4). We who know our good Shepherd and hear His voice will be kept safe from the wolves if we only follow Christ's lead. Our hope is to be caught away before the last Anti-Christ is revealed. "Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight" (2 Pet. 3: 14). Some day the champions of unbelief will further their campaign of words and assertion with "great signs and wonders." Our Lord says, "Beloved, I have told you beforehand" (Matt. 24: 25). Let us therefore "Beware of false prophets" (Matt. 7: 15). Let us "turn away from them" (Rom. 16: 17). Let us not be their companions or fawn at their pretensions, "for he that giveth him greeting partaketh in his evil deeds" (2 John 10-11).

V

GOD'S EVERLASTING PEOPLE GRAFTED IN AGAIN

CHARLES LAMB once said of the Jews: "They are a piece of stubborn antiquity, compared with which Stonehenge is in its nonage.

The Jew—a Living Miracle They date beyond the Pyramids."

"Thus saith Jehovah who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of hosts is his name: If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me forever" (Jer. 31: 35, 36). The Jew is the "miracle of prophecy." "Lo, it is a people that dwelleth alone, and shall not be reckoned among the nations" (Num. 23: 9). "To me the wonder of all wonders, and the most unmistakable proof of a Divine Providence and rule,—a miracle greater than Noah's Ark, or Lot's wife, or the Burning Bush,—is the Jew."¹ At the dispersion there were about five million Jews. To-day there are fifteen million. The bulk of the Jews are found to-day in Russia and the bordering states to

¹ Hamann of Konigsburg quoted in "A Divine Forecast of Jewish History," p. 9.

the west. Since centuries before Christ and in fact since the rebellion under Jeroboam Israel has not walked with Judah, but better days are coming. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land I gave for an inheritance unto your fathers" (Jer. 3: 18).

When Napoleon asked the Archbishop of Milan to give, in brief, some proof of revealed religion, he pointed, in silence, to Marshal Massena, a Jew. When Frederick the Great told a court preacher to give proof of his faith, he replied: "The Jew, Your Majesty, the Jew." Yes, here he is, and yonder his is—ever a Jew and ever "an astonishment, a proverb, a byword!" For many centuries and in many lands their heaven has been as brass, and the earth under them as iron. For a time things seem to go well, in some kindly land, and then suddenly there comes "the trembling heart, and failing of eyes, and pining of soul." Their lives "hang in doubt" and in "fear night and day," and they "have no assurance of" the future.

The Jews are scattered and persecuted to-day just as God prophesied in Leviticus 26 and Deuteronomy 28. All through the centuries they have suffered from the hands of their Gentile and so-called Christian oppressors. But a great change is coming. They will return to their ancient land and be the special charge of Him who watched over

**Prophecies Being
Fulfilled**

Abraham, Isaac and Jacob. "Hear the word of Jehovah, O ye nations, and declare it in the isles afar off; and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock" (Jer. 31: 10). Again and again history has shown how they have been driven from the land and how they have returned. But there will be a final gathering into Palestine and from it they will be removed no more. When God "separated the children of men" the boundaries were "according to the number of the children of Israel" (Deut. 32: 8). "Thou didst separate them from among all the peoples of the earth, to be thine inheritance" (1 Kings 8: 53). In the past they have been "left few in number" (Deut. 28: 62). They are increasing marvellously in our days and notwithstanding further persecutions and reductions "Israel shall blossom and bud; and they shall fill the face of the world with fruit" (Isa. 27: 6). God will make a full end of the nations whither the Jews have been scattered, "but I will not make a full end of thee" (Jer. 30: 11).

Both the Old Testament and the New Testament have declared a spiritual future for the Jew.

**They Have a
Great Future**

In fact at no time have they completely lost their hold on God.

Among the strange phenomena in the world of religions to-day is the phenomenon of a Jew (an unbeliever in the deity of Jesus) writing a book to defend the truth of the Old Testa-

ment against Christian critiques, and another phenomenon equally unaccountable: the Jew searching the prophets and believing that they prophesy his return, while great numbers of Christian teachers doubt it, or are indifferent to the whole subject. If a Jew turns to Hosea 3: 4, 5 he reads: "For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim: afterwards shall the children of Israel return, and seek Jehovah their God, and David their king, and shall come with fear unto Jehovah and to his goodness in the latter days."

The Jews are still beloved for the Father's sake. God will yet provoke them "to jealousy with that which is no nation" (Rom. 10: 19). God formed them for Himself "that they might show forth" His praise (Isa. 43: 21). It is true "that they that are of faith, the same are the sons of Abraham" (Gal. 3: 7). But it is also true "God did not cast off his people which he foreknew" (Rom. 11: 2). When the Galatians were about to abandon the Gospel and go under the Law, Paul wrote them, "There can be neither Jew nor Greek . . . if ye are Christ's, then are ye Abraham's seed, heirs according to the promise" (Gal. 3: 28, 29). Hence some are led to say that the Jew has had his day and will no more be the factor in the future plans of God. But neither apostles nor prophets indicate such a set-

ting aside of the Jew. So far as one's standing in the Church is concerned "there is no distinction between Jew and Greek." Neither one has an advantage over the other. But the lines of demarcation in the realm of the flesh will never be obliterated between Israel and the nations. "A hardening in part hath befallen Israel, until the fulness of the Gentile be come in; and so all Israel shall be saved" (Rom. 11: 25, 26). Then once again "Jerusalem shall be called The City of Truth; and the mountain of Jehovah of hosts, The holy mountain" (Zech. 8: 3).

We Gentiles so far from establishing the Millennial Kingdom without the coming of Jesus and the coöperation of the Jews are exhorted to "be not high minded, but fear" (Rom. 11: 20). If we get wise in our "own conceits" (Rom. 11: 25), God may cast us off for we stand on the probational and hazardous foundation of faith (Rom. 11: 20). There is no decree of covenant of God that we Gentiles alone will establish the Kingdom of God. Rather we "being a wild olive" were "grafted in among them" the Jewish branches. They are broken off now but "God is able to graft them in again" (Rom. 11: 23). Yea, "there shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob" (Rom. 11: 26). In that day God will have "mercy upon all" (Rom. 11: 32). Gentiles, Jews and "the residue of men" (Acts 15: 17) all, *all* will bend their knees

to Christ. "O the depth of the riches both of the wisdom and the knowledge of God!" (Rom. 11: 33-36).

God has chosen Israel for Himself and to Israel He has given in perpetuity the land of Palestine.

Palestine an Abiding Possession of Israel Following the custom of Abraham's day God caused Abraham to divide a heifer, a she goat, a ram, a turtle dove and a young pigeon into halves. According to this ancient custom the parties to a covenant then passed through between the bloody divisions. In this instance a deep sleep fell upon Abraham and God only passed between the halves, through the manifestation of the "smoking furnace and a flaming torch." This covenant therefore became wholly God's covenant and neither Abraham nor his descendents could break it. The covenant enacted will never be revoked as long as the earth shall stand. "Unto thy seed have I given this land" (Gen. 15: 7-21). "I will give unto thee, and thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession" (Gen. 17: 8). God's prophecies regarding the land are fully as striking as those pertaining to the Jews.

In the law of Moses, God said that if they would not hearken unto Him, "I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it. And you will I scatter among the nations, and I will draw out the sword

after you: and your land shall be a desolation, and your cities shall be a waste." And yet the promise was made: "If then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land" (Lev. 26). The banishment from the land was to be conditional. When they turned to God He promised compassion, and that He would gather them again to the land, from all the peoples, whither He had scattered them.

Since Samaria was finally overthrown in 721 B. C., the great body of Jews have lived outside the borders of their own land. Banned though he is, the orthodox Jew daily prays, "Save us, O God of our salvation, and gather us together, and deliver us from the nations. May it be acceptable unto thee, Eternal, our God, and the God of our fathers, that the sanctuary may be rebuilt speedily in our days, and our portion assigned us in thy law." For centuries past, on Fridays, Jews of Jerusalem have poured out their lamentations at their wailing-place—the age-worn foundation stones of Solomon's temple: "O God, the nations are come into thine inheritance; thy holy temple have they defiled. . . . We have become a scoffing and derision to them that are round

**The Age Old
Longing to Re-
turn to the Land**

about us. . . . How long, O Jehovah? wilt thou be angry forever?" In Jewish synagogues, every year during the Passover prayer, is solemnly repeated: "At present we celebrate it here, but next year we hope to celebrate it in the land of Israel."

If we discredit the God-given origin of the law of Moses, there is no explanation for the Jew—his sufferings and his longings to return to Palestine. If the shades of the Hittites, or the dust-blown remains of the bodies of the Carthaginians, were to reassemble in the flesh, hold congresses, negotiate with kings and plan for the refounding of their ancient state, we would call it a miracle. But the Jews are a people who lived and flourished in the days of the Hittites and Carthaginians—and still live. The Hittite was buried in oblivion so deep that for years our critics doubted the Bible mention of him. We have no Carthaginian dictionary to-day. The Carthaginians and their language have passed into the great unknown. Egypt, too, has passed, likewise have Babylon, Assyria, Greece, Rome, but the Jews, God's everlasting people, live on. And now, in our day, of all the things whereby they have astonished us Gentiles, they are actually well on in their preparations to blossom again, as a nation, and sing their psalms under their own vines and fig-trees, in the classical Hebrew of Solomon's day.

Among the portentous and astounding move-

ments of our day none are comparable to the Zionist movement launched in 1897 at Basle, Switzerland, by Theodore Herzl. The program adopted at the Convention was: "The aim of Zionism is to obtain for the Jewish people a publicly organized and legally assured home in Palestine." The Jews' sufferings during the war, their new persecutions in Central Europe have intensified their purpose. Fortunate turns of the last few years have converted the original purpose into a reality. On November 2, 1917, Arthur J. Balfour, England's foreign minister, made his announcement for his government in a letter to the Jewish banker, Lord Rothschild.

"The government views with favour the establishment of Palestine as a national home for Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish communities in Palestine."

By December ninth, following the Balfour announcement, and within a few months assisted by the masterly strategy of General Lawrence, the Holy Land was cleared of the Turks. In April, 1918, a noted Committee of Jews came to Palestine for investigations and observed the Passover in Jerusalem. The prayer of centuries was thus answered by the presence in Palestine of these repre-

sentatives of Jews all over the world. On April 24, 1920, at the San Remo Conference the League of Nations formally returned Palestine to the Jews and gave to Great Britain a mandate to carry out the momentous decision. Whether therefore one be a Jew or a Christian, an agnostic or an atheist, these things cannot be controverted. Men may smile at the prophecies, but they must accept current facts. They may reject the Bible but a virile and indestructible nation actually fulfilling its prophecies, while perpetuating the Bible laws and customs, cannot be scoffed out of existence by the scratching of a pen or the clatter of a printing press.

“Whatsoever men dare, they may do.” “Success in most things depends on knowing how long it takes to succeed.” The Jews are succeeding because Almighty God is with them and He has sanctioned this preliminary return of a portion of the Jews, that the things scheduled for the Man of Sin and the Great Tribulation may shortly come to pass. The Jews now have their national song—the Hatikvah. They have their national flag. They have laid the foundations of their new university upon the slopes of Mount Olives. They have resurrected a dead language and printed an immense dictionary based on the classical Hebrew of David. All Palestinian Jews read and speak their rejuvenated tongue as their daily medium of inter-

**The Rejuvenation
of a Nation**

course. For years back their Zionist banks and funds have been wrestling with the financial issues and now the adopted aims for repopulation, rebuilding and reafforestation run into many millions. Some good schools have already been built. Immense factories and the tapping of water routes for irrigation and electrical supply are already launched. Since 1878 there has been an increase in the rainfall of Palestine (Joel 2: 21, 23). In 1799 Napoleon startled the nations with the announced purpose to restore the Jews and rebuild Jerusalem. He actually entered upon the military campaign but his Syrian expedition failed. The time was not ripe. All things are now ripe for a large influx of Jews into Palestine. Commercial allurements have already laid railways around the Holy Land and others are projected. By crossing the narrow strait at Constantinople one may ride directly into Jerusalem on a railway and one may continue the journey by rail to Cairo. By the old sea route from Havre to Jerusalem it was 3,500 miles, but by the new railroad from Paris to Jerusalem it is 2,100 miles. When things settle down Jews may return from Warsaw, Moscow, Berlin, or Paris in a Pullman, or by boat from any port in the world.

The Jew for centuries has abandoned agriculture. He has ever been on the wing. His life on the whole and his future have been too uncertain to invest heavily in lands, or to till the soil. But,

lo! he goes back to Palestine and becomes a farmer. Aaron Aaronson, their chief teacher, was a great scientist of world-wide note, and the discoverer of wild wheat. Near Haifa they have built their agricultural experiment station. They have imported American machinery. They have planted and they have builded. They are growing the most luscious oranges in the world. Their wineries on Mount Carmel surpass all others in size—even those of France.

The Jews' return to Palestine is inevitably bound up with their spiritual and national aspirations as a peculiar people of God. Those who return will look for their Messiah. Steps towards the instalment of a Sanhedrin have already been taken. They will not be satisfied long without their Temple. Rabbi Dr. H. P. Mendes has said in the Maccabean, "Yet another of the methods by which Zionism will benefit the world at large and become verily a source of blessing to all the nations of the earth will be the establishment of a 'House of Prayer for all the Peoples.'" How soon the Temple will be rebuilt, how soon a large number of people will return no one can say. Notwithstanding the prophecies and present-day facts there are numbers who still doubt a return of the Jews because of the difficulties and the smallness of Palestine.

But there is no reason for fencing the Jew

strictly within Palestine. If he can negotiate for the boundaries of the kingdom of David, he will have a large land. The original covenanted land was to reach from the river of Egypt to the great river Euphrates. And this area would embrace about three hundred thousand square miles—a territory two and a half times as large as that of Great Britain and Ireland. So that the Jews—all of them who go back—will find breathing-space. Professor Ballad, an eminent German authority on the subject, has written a scientific article proving that there is room in Palestine alone for an additional six million people. It would be no surprise, therefore, if several million Jews became domiciled in Palestine within a decade. Though there may be hostility now, from the limited remnants of ancient races, the entrance of the Jews and their expenditure of vast sums of money will afford work and give a new standard of comfort and stability for all whether Bedouin or Jew, Syrian or Arab.

Judging from the past the Jews returning to Palestine within the next decade will be confronted

The Return Will both by peril and hazard. The
Have Its Perils peril is that of the buffer state.

The hazard is that their messianic and national expectations may again bring trouble. It was religious fanaticism and an extreme nationalism that led to the last burning of the Temple by Titus. It was a false Messiah, less than

a century later, which led to the depopulation of Palestine under Hadrian. Only the poorer and the more religious and nationalistic Jews will return now to the Holy Land. This is the class whose minds could the more easily be focused on an illusion.

A buffer state serves as a cushion placed between two powers for their convenience and protection. By coming under the mandate of England Palestine now becomes a buffer state for the British Empire protecting the Empire's communications on the south from the explosive though as yet unorganized potential forces to the north.

East of Palestine are mountains and deserts. West is the Mediterranean. In ancient times Palestine was the gateway of armies of contending nations without her borders. To-day the Suez Canal is a very vulnerable spot. To cut it, an army must traverse Palestine. To-day the railway system connecting Medina, Bagdad and Constantinople is almost as strategic as the Suez. This railway, too, is vulnerable. One way to cripple it is to march an army out of Egypt through Palestine.

Palestine therefore in a serious war of the Levant may be likened to the wheat between the upper and the nether millstone. It is sure to be bruised and crushed. We may not expect the nations to the north and south to be more magnanimous than ancient Egypt and Babylon. England

has made Haifa her naval base for the Levant and Mount Carmel is to be the Gibraltar of the East Mediterranean. A railroad is planned to cross the Syrian deserts eastwards linking up Palestine with India. A section of the line from India was laid during the war. Haifa will then become a great railroad terminal and junction for converging lines from three continents, viz., Africa, Europe and Asia. There is no doubt but that the riches and might of England coupled with the ability and century-old purpose of the Jews will make Palestine an oasis of verdant beauty and a populous citadel of strength. It is marvellous how the ideals of Zionism wedded to the imperial and strategic necessities of England are assisting in repopulation and rebuilding of the land, that things prophesied may shortly come to pass.

<p>God Has Prophesied a Return to the Land</p>	<p>The Jew has always been God's dial; he is God's sign, His index finger at the crossroads of history pointing forward to the untravelled roads of the future. Long, long ago God said the Jew would return to Palestine.</p>
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“And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land

which I have given them, saith the Lord, thy God " (Amos 9: 14-15).

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again unto their land that I gave unto their fathers" (Jer. 16: 14-15).

The Jew, for four thousand years, has been cuffed about, but he has been educated during his wanderings among all nations. To-day he is, perhaps, to use a slang phrase, unequalled in putting over a proposition. Jacob had his way with Laban, and at last the poor old man was even skinned out of his idols—not to mention daughters, sheep and cattle. Esther had her way with a great king. Moses, Joseph, Daniel, Judas Macabæus and Mordecai left the impress of their lives upon rulers. If the inhabitants of Dahomey or Tierra del Fuego should become possessed with a desire to migrate to New York City and buy up Fifth Avenue, we might smile: we could say: "They do not have the ability, they do not have the gold." But we do not dare say what the Jew may not do, because he has both ability and gold.

God in Ezekiel tells of the vision of dry bones which "are the whole house of Israel." "Thus

said the Lord Jehovah, Behold I will open your graves and cause you to come up out of your graves, O my people; and will bring you into the land of Israel " (Ezek. 37: 12).

Max Nordau, speaking of a Zionist Congress, said: " We wanted, in the joy of this reunion, to rehearse the sad history of hundreds of years in which we have been dead and in our tomb, in a grave which lacked the peace of a grave."

The dry bones are taking on flesh. The Jews are coming out of their graves and although persecution has not ceased they are returning and building their waste places (Isa. 61: 4). They are returning with their gold (Isa. 60: 9) and planting their vineyards and olive trees upon their own hills. They are dwelling in unwallled cities (Ezek. 38: 11) and Jerusalem, already full of happy school children (Zech. 8: 5), has hope of a better day.

Mark Twain said of the Jew:

" He could be vain of himself and be excused for it. The Egyptian, Babylonian and the Persian rose, filled the planet with sound and splendour, then faded to dream stuff and passed away; the Greek and Roman followed and made a vast noise and they are gone; other people have sprung up and held the torch high for a time; but it burned out and they sit in twilight now or have vanished. The Jew saw them all,

**The Jew
Survives Ages
of Persecutions**

beat them all, and is now what he always was, exhibiting no decadence: no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass but he remains. What is the secret of his mortality?"

Yes, what really is the secret of his immortality? What but the purpose of Jehovah who said of Zion:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. 49: 15).

"I will even give them up to be tossed to and fro among all the kingdoms of the earth for evil; to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them" (Jer. 24: 9).

"And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly" (Lev. 26: 44). This is the secret. God has spoken and God cannot lie.

Lord Beaconsfield said of his people: "The attempt to extirpate them has been made under the most favourable auspices and on the largest scale. . . . Expatriation, exile, captivity, confisca-

tion, torture, on the most ingenious, and massacre on the most extensive, scale."

The Crusaders, when *en route* to rescue the tomb of Jesus—a Jew—amused themselves by killing and torturing Jews along the way, while thousands were massacred in Germany and England. The cruelty of a Pharaoh, a Haman or an Antiochus Epiphanes has lived again in Spaniards, Frenchmen, Englishmen, Germans, Cossacks and Russians.

Shocking and inhuman as are the tales of cruelty and savagery which have leaked out from eye-witnesses of the late war there are none which surpass what the Jews have suffered in Central Europe and continue to suffer. But there will be an end and God will despoil the very nations who have troubled Israel. "In that day will I make the chieftains of Judah like a pan of fire among wood, and like a flaming torch among sheaves" (Zech. 12: 6). The Jew cannot be killed off. His descendents will live to be God's channels of mercy to those of the nations who are left and have sheathed their swords upon the dawn of the Millennium.

General Trepoff, a Russian, said to Mr. Hyndman, a socialist, "If we give the Jews the freedom you ask for them, in six months they would be masters of Russia."¹ The irony of it all is

**A Talented
People**

¹ Quoted in the *Jewish Era*.

that the Jew could not be kept down. First Keren-sky and later Trotsky have come to mastery. On the Anniversary of the Jewish Passover of Deliverance from Egyptian oppression the Russian Revolution of 1917 broke out, the very year in which the Turk's bloody hand over Jerusalem was withdrawn. The Jews in the more comfortable places of their dispersion have broken with faith. Of the 1,500,000 or 2,000,000 in New York City only 42,627 are members of their synagogues. Nevertheless they are largely free from idolatry and from their centuries of training in all lands, in God's day, they will be the most able to serve as God's stewards on earth. They are part Oriental and part Occidental, and their land as the golden mile-stone of Rome lies at the parting of the ways. While for 2,500 years the Jew has been attending the school of adversity, nations Occidental and Oriental have risen and fallen, have pursued their golden phantoms and let loose their bloody flood-gates of war. The nations have never trusted one another and never will. To none of them could God entrust a Millennial prominence save the Jew. The same native ability which made Disraeli, the Jew, England's prime minister has led to the appointment of Lord Reading as the Viceroy of India. Gambetta, the French statesman, and once Premier, was a Jew. Rubenstein, the great musician, was a Jew. So was Neander, "the greatest of ecclesiastical historians." So was Edersheim,

Margoliouth, Saphir. Bishop Schereschewsky, a Polish Jew, who died in Tokyo, translated the Bible into the Wenli dialect, and thus gave the Book to 250,000,000 Mandarin speaking Chinese. When Columbus set out to discover a new world in 1492, a Jew—Zacuto, of Salamanca—furnished the nautical instruments; a Jew—Luis de Santangel—furnished the funds; Rodrigo de Triano, a Jew, first saw land, and Luis de Torres, a Jew, headed the expedition, and was the first to put his foot on American soil.

Must there not have been some one or several reasons why the Gospel should be presented first to the Jew (Rom. 1: 16). One paramount reason is that God has chosen—and perhaps one thing that influenced God's choice was the Jew's potentiality for good or for evil. Paul a persecutor of the Church was its destroyer; as its defender he became its promoter. Karl Marx, the Jew, has flooded the world with his atheistic and revolutionary teachings. Spinoza laid foundations for Europe's unbelief. Abbasi, a Jewish apostate to Mohammedanism, is the leader of their great school in Cairo. Ten thousand students are in attendance.

Granted that several million Jews become settled again in their land in the near future we are not to expect that all Jews will return now. The present return is a preliminary going back in unbelief and impenitence. The late Jacob H. Schiff

once said, "The Zionist doctrine, which alike welcomes believer and absolute unbeliever into a Jewish nation intended to be established anew, would, without doubt, lead to the destruction of the very nation which the Zionist movement wishes to call into being."

The Present Return—Preliminary

This shrewd Jewish banker has simply stated in a modern and matter-of-fact way what Jeremiah said centuries ago. "Thy prophets have seen for thee false and foolish visions; and they have not uncovered thine iniquity, to bring back thy captivity" (Lam. 2: 14). God requires that the Jews shall "confess their iniquity, and the iniquity of their fathers" (Lev. 26: 40-45), before His full blessing shall fall upon them in their return to the land. And the chief iniquity of their fathers was the crucifixion of their Christ and their bold acceptance of guilt. "His blood be on us and on our children" (Matt. 27: 25). The shame of the rejection of Jesus has never yet been confessed nationally, so God will permit this return and the troubles that will follow. Zephaniah saw it. "Gather yourselves together, yea, gather together, O nation that hath no shame . . . before the day of Jehovah's anger come upon you" (Zeph. 2: 1-3). Ezekiel also foresaw this return: "That which cometh into your mind shall not be at all, in that ye say, We will be as the nations, as the families of the countries, to serve wood and stone.

. . . I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and a stretched out arm, and with wrath poured out" (Ezek. 20: 32-36). Similarly in Jeremiah the thirtieth chapter the third verse speaks of this return. From the fourth to the seventh verses we have a brief mention of the sufferings of the Great Tribulation. Then in the ninth verse we have the happy ending where the Jews serve David their King, who is none other than Jesus returned from heaven in great glory.

When God's own time for the Jews' return has come then will all return from among the nations.

**God's Time for
Their Full Re-
turn Still Future** "I will leave none of them any more there" (Ezek. 39: 28). Wealthy Jews from America and

England and France will also then return as the bulk of them will not do now. "I will bring thy seed from the east, and gather them from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth" (Isa. 43: 5, 6). In God's day He will purge out all rebels and the agnostic though wealthy shall not enter the land (Ezek. 20: 38). In their tribulation "in the latter days" they will return to God just as Moses foresaw (Deut. 4: 27-31). Their Messiah even Jesus appointed for them will return; with weeping and with joy

they will exclaim, "Blessed is he that cometh in the name of the Lord" (Luke 13:35). The prophet foresaw these days which follow the present return, their period of affliction and the final gathering of all penitent Jews to the land. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Jehovah hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more" (Zeph. 3: 14, 15). Paul was the Jew "born out of due time" (1 Cor. 15:8). He saw the Lord, repented and turned to His service, as the whole Jewish nation will do when they behold Jesus of Nazareth coming with His angels on the clouds of heaven. When they look on Him "whom they have pierced" they shall mourn "as one mourneth for his only son" (Zech. 12:10). Only one question—one great issue will burden the Jew then. It will be "what wilt thou have me to do, Lord?" Like Paul who was born ahead of time each true son of Jacob will say, "I was not disobedient unto the heavenly vision." Then will come the Kingdom of one thousand years and righteousness and peace shall kiss each other. "For if the casting away of them is the reconciling of the world, what *shall* the receiving of *them* be but life from the dead"? (Rom. 11:15).

VI

SIGNS OF THE TIMES

OUR Lord upbraided the leaders of His day saying, "Ye know how to discern the face of the heaven but ye cannot *discern* the signs of the times" (Matt. 16: 3).

Certain Signs
Ignored

One of the signs very evident to Jesus was the pride and hypocrisy of His nation and that their evil tendencies would break out in a violence that would lead to the nation's destruction. Certain signs and world-wide tendencies were to precede our Lord's coming and the end of this Gentile age. Our Lord and His apostles have foretold these signs which really are causes operative in producing certain effects which finally terminate in the Great Tribulation and its central figure, the Man of Sin. The effects are evil and the causes, therefore, are evil. These signs and their fulfillment in a world catastrophe are so unwelcome to many who read the Bible that they are often ignored, opposed or explained away. One may as well try to ignore the certain symptoms of maternity and those ending in the birth of a child as those certain signs which will precede the world's night of sorrow. The world will go through its travail just as the mother goes through

hers. And just as the mother "remembereth no more the anguish for the joy that a man is born into the world" so will those on the other side of the Great Tribulation forget the travails and pains which have preceded the Millennium.

The joy days are coming. The roseate and glory days are laid up in store for all who shall inhabit the Millennial earth. But those days are not now. We may as well call black black and white white. Sticking our heads in the sands as the ostrich will neither stay the coming storms nor save us from their fury. As long as the Church abides in the world its healing light and influence as a saving salt will have a restraining influence upon the forces of evil. But after the translation of the saints, the few who openly confess Jesus and follow Him will be hurried to their death by the satanic forces turned loose upon our globe.

Eden began well but it terminated in the fall and expulsion of our parents. The antediluvian

**Past Failures
and Judgments**

world had every comfort of climate and must have had many remembrances of direct communion with God, but that world ended in the flood. The Israelites lately freed from Egypt had demonstration after demonstration of the love and power of God, and yet for sin and unbelief the bodies of all their thousands fell in the wilderness, save those of Joshua and Caleb. The Jews had the ministrations of the Son of God. They saw

the signs and wonders and manifold powers (Heb. 2: 4), they knew these things as facts which could not be denied (Acts 2: 22; 4: 16; John 11: 47), and yet they slew the Lord of glory. That generation lived to suffer the catastrophe of the Roman armies, and for generations since, the Jews have fallen by the edge of the sword. God cannot be partial to the Gentile above the Jew. Because of Gentile wrongs to the Jews and the age-long Gentile rejection of the Christ, there will come the evil fruitage of Gentile sins. Our age will end with evil days and only by the merciful intervention of an indulgent Father will any flesh be saved (Matt. 24: 22).

Some of the signs such as those in the moon, sun and stars will not take place until "after the tribulation of those days" (Matt. 24: 29). We are interested in this chapter chiefly with those signs which will precede the Tribulation and serve as contributors to its turmoils. In a general way, just as the tender twigs and leaves of the fig-tree announce that summer is nigh, will these signs convince God's children "that he is nigh *even* at the doors" (Mark 13: 28-32). Some of the signs which will be enumerated are clearly foretold by the Holy Spirit. A few are suggested as necessarily preceding the dark night which the Bible foretells. A night which will be scattered by the glory of His coming and the one thousand year

**Signs Considered
in This Chapter**

day of joy and light emanating from His presence and His Kingdom.

Among these signs the most outstanding and unmistakable one is that of the Jews. Their partial restoration to the land of Israel and their reappearance as a nation is now in progress. When they build their temple and institute their ancient feasts and sacrifices, the time will be ripe for the Man of Sin. The trials of Jews and Gentiles under the Man of Sin will end with the revelation of the Lord Jesus from heaven. The prophecies relating to the Jews and current indications that these prophecies are in process of fulfillment, have been dwelt upon in the preceding chapter. The sign of the Jews is incontrovertible. Their doings are not confined to any obscure corner.

Jesus said, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8).

Unbelief Foretold Paul said that in the last days men will hold "a form of godliness, but having denied the power thereof" (2 Tim. 3: 1-5). He also said that they would "not endure the sound doctrine" and that they would "heap to themselves teachers after their own lusts" (2 Tim. 4: 3). Peter also said, "There shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them" (2 Pet. 2: 1). When we consider the growing unconcern about our beliefs, and

how there are religious teachers who deny the virgin birth, the atonement, the miracles and the deity of Christ, it begins to look as if we were entering upon the apostacy of last days foretold by Christ and His apostles. The denials of Christian truths and the propagation of doubts have become so common in our day that they generally either passed unchallenged by Christian leaders or draw forth but a feeble protest from the few. As Whitfield once said: "The alarm is that there is no alarm; the horror is that there is no horror."¹

The apostacy or "the falling away" had to come first before the Man of Sin could be revealed. To some considerable extent man must drift from God and His Christ before the Man of Sin can stage his deceptions and enact his tyrannies. The restraining one must be taken away.

Accompanying the apostacies which are characteristic of the last days, will be a revival of the age-long resort to fallen spirits, dab-

Spiritism

bling in the occult and attempts at communication with the dead, all of which is forbidden in the Scriptures (Lev. 19: 26, 31; 20: 6, 27; Deut. 18: 4, 10; Isa. 8: 19, 20; 1 Sam. 28; Ex. 22: 18; 2 Kings 17: 17; 21: 6; Mic. 5: 12; Mal. 3: 5; Acts 22: 16; Rev. 21: 8; 22: 15; 9: 21). Paul says, "But the Spirit saith expressly that in later times some shall fall away from the

¹Quoted by D. M. Panton in "The Secret of the Great War."

faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. 4: 1-3). That very much of the whole practice will be shady, immoral and untrue, is indicated by the apostle. These lying spirits have requested their followers in the flesh to abandon meats and marriage, just as Paul prophesied they would do. If all those who resort to modern mediums really knew how much of insanity, licentiousness, deception and ungodliness emanated from spiritism, perhaps few would be drawn into this way of madness. The deity of Christ, the appalling nature of sin, the efficacy of the cross, the New Testament teaching of saved and unsaved are contradicted.

In a very urgent instance and following an importunate request, God would not allow the rich man to send a message back to the world. Gulfs are fixed and it were folly to expect God to wink at a practice now which He condemned centuries ago. So great is this sin that God includes it as one of the four dominant evils characteristic of the last days (Rev. 9: 21). If messages come from across the border, therefore, we may rest assured it is but the sport of evil spirits, but a part of a conspiracy to mock God and draw away souls from the patient Spirit who would have us joined to Christ instead of worshipping angels or whispering to the dead or dwelling in things unseen (Col. 2: 18, 19).

Another form in which the apostacy will be

active is the scoffing about the second coming of Jesus. Peter said, "In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3: 3, 4).

**The Second
Coming Ridiculed**

The "mockery" here foretold implies jest and ridicule, as well as unbelief and neglect of the whole subject. The personal coming of Jesus is a very unpopular subject nowadays. A. J. Gordon says, "Strange it is that we have reached an age where it is counted an eccentricity to love His appearance and a theological error to cry with the beloved apostle, 'Even so come, Lord Jesus.'" Doctrines and movements draining both the strength and the rolls of the churches are often passed over in silence, whereas, they are often bitterly and openly assailed who rejoice in "the blessed Hope"—the personal return of our Lord from heaven.

If we turn to the parable of the wise and foolish virgins we will read, "But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him" (Matt. 25: 6). What would be more like our Saviour than for Him in the richness of His love to send out a special call to His saints just previous to His appearing for them? Per-

**The Mid-
night Cry**

haps at no time since the primitive days of the Church has there been such earnest and extended searching for those Scriptures which tell of the Lord's coming. Pamphlets, books and leaflets by the thousand and hundred thousand are being distributed. Late in 1917, ten of the eminent preachers of Great Britain sent out a remarkable testimony to their belief in the Lord's coming. Among their affirmations were:—"The completed Church will be translated to be 'forever with the Lord.' Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf." This striking movement to arouse the sleeping virgins and the hope of the imminent approach of the Lord, is as world wide as the Church.

In accounting for this world-wide call to the Church, Dr. H. Dawson Mitchell says, "It is the soul hunger of people asserting itself. The soul must have living bread; it cannot live on stones. It is the protest against the infidelity which denies the miracles in the Bible and seeks to make diminutive the Son of God. The cry of the world's great heart is, 'Sir, we would see Jesus.' The Church is mourning for the absent Bridegroom, sighing, 'If ye find my Beloved, tell Him I am sick of love.'"¹

¹ This is but a small section of a communication which the minister of the Metropolitan Memorial Methodist Church of Washington, D. C., sent to the *Christian Advocate*. We are indebted to a copy of *Our Hope* for the whole article.

Another sign of our times is the preaching of the Gospel to the whole world as Jesus commanded.

World-Wide Evangelism He prophesied centuries ago, "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. 24: 14). The apostle had asked Jesus for a sign of His "coming and of the end of the world." The preaching of the Gospel unto all the nations therefore is the sign that the end of the present age is at hand. The great missionary and Bible societies were all organized in the nineteenth century and the bulk of missionary work has been accomplished in the last fifty years. Until a few decades ago, large sections of Asia and Africa were either closed or unexplored and inaccessible. The tale of modern missions reads like a fairy tale. Even during the late war, in hospitals, in camps and within the trenches, the work of bearing testimony to Christ was maintained by spoken word and printed page. Perhaps no large enterprise of a world-wide reach was so little interfered with during the war as the missionary movement. The Bible has been translated into five hundred and sixty languages and dialects. The Bible to-day is accessible to most of the world's population in one's native tongue.

A growing lawlessness is a marked sign of our times. A disregard for old customs, disrespect for parents, contempt for law whether it be enactments

of legislatures or decisions of judges has developed in the Orient as well as in the Occident. This is

Lawlessness just as Paul foretold. He spoke of lawlessness as a mystery that would at last head up in "the lawless one," the Anti-Christ. Mr. Balfour in 1911 said (and this was before the war), "Will any man say that public law has been strengthened in the last few years, the last few months or even the last few days?—The public law of Europe shows signs not of strengthening and growing, but of weakening and fading away."¹ Most forms of socialism have made their contributions towards the growing impatience for laws and rules. Tolstoy said, "All power and authority must disappear and all ruling power." Mr. Bax said, "The whole department of law will be swept away in the perfected state."²

The natural result of the growing disregard for law is for mortals to do as they please and become

Immoralities a law unto themselves. Open immorality was to be a sign of the last days as foretold by Paul (2 Tim. 3: 1-8). His long list of evils is headed by self-love, "For men shall be lovers of self." M. Bakunin, respected in revolutionary circles, has said, "The beginning of the lies that have ground down this poor world in slavery is—God. Tear out of your hearts the belief in the existence of God. Until this is done

¹ *World's Work*, July, 1915.

² Quoted p. 52, "Not Far Off," by Rev. R. Middleton.

you will never know what freedom is. The first lie is God. The second is the idea of right. . . . Let your own happiness be your own law.”¹ When men refuse “to have God in their knowledge” God necessarily gives them up and the immoralities listed in the first chapter of Romans follow as surely as night follows day. Whether we turn to China, Russia, Germany, France, England or the United States, the general trend is discouraging from a moral point of view. Dean Jones of Yale says, “The crazy seeking after gaiety, the rush of social activity, the liberty between man and woman, increase in dishonesty and all forms of crime and nervous disease—these are not confined to our youth or our college towns, to our cities or to any one class of society. They are nation wide and world wide.”²

When men cut loose from God, there is no restraint upon the desires and passions. When men

Violence cut loose from established laws and customs, they quickly revert to the violence of savagery. Peter in speaking of the violence to come said that man would “walk after the flesh . . . and despise dominion” and that they would be “taken and destroyed” as “brute beasts” (2 Pet. 2: 10–12). A business man speaking of New York City, its dances, its half clothed women and sexuality says, “There is no

¹ Quoted by George McCurdy Price in “Back to the Bible,” p. 177.

² *Literary Digest*, July 10, 1920.

restraint of tradition because there is no tradition. There is no restraint of religion because there is no religion. The individual is placed above everything.”¹ Men may cut loose from God and exult in their so-called freedom, but they are sure to meet other men who also have their ideas of freedom. Hence comes violence among men as naturally as ferocity among beasts.

As were the days of Sodom and Gomorrah, as were the days of violence before the flood, so were to be the days preceding the coming of the Son of man (Luke 17: 26-30). Let the reader come to his own judgment as to whether or not the world of violence to-day is only a passing cloud-burst or the onrush of a storm that will break into the fury of the man of lawlessness, the Anti-Christ. In making a conclusion apart from America, we must examine Ireland, Egypt, China, India, Siberia, Central Europe, the Balkans, and much of the Levant. In checking up some of the greater strikes, it will be well to consider whether the objective is more comforts in the labourer's home or whether the aim is political and revolutionary.

James says, “Come now ye rich, weep and howl for your miseries that are coming upon you. . . .

Miseries for
the Rich

Ye have laid up your treasure in
the last days. . . . Ye have
lived delicately on the earth, and

¹Quoted in the *Christian Workers' Magazine*.

taken your pleasure; ye have nourished your hearts in a day of slaughter" (Jas. 5: 1, 2, 5). The laying up of treasures was to be a sign of the last days. However the future may increase men's riches, there is no age in the past that so truly fills the prediction of James as our own times. When riches of a few men run into billions and their annual incomes reach a score of millions, it passes beyond our comprehension.

At the close of the eighteenth century, the richest crowned head of Europe was worth only fifteen millions, according to Lord Macaulay's estimate.¹ But our rich men of to-day have power through their riches that even rivals that of monarchs, whether past or present. Lincoln said just before his death, "A time is coming which alarms and unnerves me—when all the wealth will be in the hands of the few. I have more anxiety for my country now than during the war."²

Sir Oliver Lodge says, "The spirit of greed is abroad; its net has gathered human beings in heaps, has removed them from the fields and hedgerows and forced them into crowded dens," and he adds, "The kind of society which allows its children to be befouled and degraded and brought up in an atmosphere of crime, is the kind of society that is likely to be dealt with by a millstone and a rope."³

Ezekiel warned Jerusalem by the fate of Sodom

¹ Referred to p. 81, "Not Far Off," Rev. Middleton.

² "The Lord's Return," p. 31.

³ "Man and the Universe," pp. 242 and 244.

saying, "Behold this was the iniquity of thy sister Sodom; pride, fulness of bread, and a prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy." God, therefore, swept Sodom away, and thus has He dealt with many another city and nation. And thus will He do with the nations of our day who have chosen mammon rather than God. The miseries of the rich men in the revolutions past and pending were all foreseen by James. Their day of slaughter was to come. The mutterings and discontent of our days, the red flags and the revolutionary songs have as their keyword the hatred of the rich and they who have heaped up their treasures.

In the interval of the Lord's absence, there were to be wars, "nation against nation and kingdom against kingdom," but these are only the beginning of travail (Matt. 24: 7, 8). There will come a time when the nations shall all prepare for war. They will beat plowshares into swords and pruning hooks into spears. This will be at the time of the end "for the harvest is ripe . . . for their wickedness is great" (Joel 3: 9-13). We behold to-day an apparent fulfillment. For decades back there has been a marked increase in the martial spirit. Herbert Spencer said in his last book, "In all places and in all ways there has been going on during the past fifty years a recrudescence of

**Wars and Prepara-
rations for War**

barbaric ambitions, ideas and sentiments and an unceasing culture of blood thirst.”¹ The nations built a Peace Palace at the Hague—but “five of the monarchs and presidents whose pictures hang upon its walls have been assassinated since the palace was built,” and Lord Curzon, speaking of the Peace Palace and the great war said, “Conventions and treaties are alike broken and disregarded and recourse is had to the primeval method of settling differences by the clash and conflict of arms.”² And so it will ever be until the Prince of Peace comes and destroys the Anti-Christ who will draw the world and its armies into its last vortex of war. Not only will the nations of our day continue their war preparations, but more distressing still, their very vitals will be laid upon the altar of this modern Moloch. To the blacksmith’s forge is added the chemist’s laboratory. Our youth and our treasures are demanded. And when once in full swing, our farms and our factories, our industries and our pastimes, if not our very religion, are monopolized for the psychic and brute forces of war.

Our Saviour has told us, “And there shall be signs in the sun and in the moon and in the stars; and upon the earth, the anguish of desponding nations; and roarings in the seas and floods; men expiring with the fear and apprehension of those

**Distress of
Nations**

¹ “Facts and Comments,” p. 133.

² Quoted by D. M. Panton in “Universal War,” p. 4.

things which are coming upon the world " (Luke 21: 25, 26. Living Oracles). Apprehension and fear causing men to faint and even expire because of the extraordinary and frightful happenings in the world of nature and the kingdoms of men were to precede the coming of the Son of man. The signs in the heavens have not yet come to pass but already there is a wide-spread "distress of nations" and there are increasing forebodings as to the future.

Bishop J. C. Ryle of the Church of England says, "Few things are so remarkable in the present time as the universal anxiety and suspense about the future. On all sides and among all classes you hear of want of confidence and gloomy forebodings of coming evil. On all sides you hear of restlessness, anarchy, lawlessness, disquiet, envy, jealousy, distrust and discontent. The cement seems to have fallen out of the walls of society. The hands which kept the nations together seem to be decaying, snapping and giving away."¹

Another characteristic of our day is the prominence given to womankind, their receiving their political rights and a gradual elimination of the demarcations which have separated the sexes. While there is no intimation of this in the Scriptures, yet the Bible does prophesy that women

**Women and False
Teachings**

¹ Quoted p. 306, *Christian Workers' Magazine* for Dec., 1917.

shall be prominent as victims of false teachers "in the last days" (2 Tim. 3: 6-7). "One Hindu leader has boasted that he has made more than 5,000 converts in this country, nearly all women."¹ A daughter of Brigham Young was thus reported in the daily press, "Great men have ever been great polygamists legally or illegally. Inferior men will always shrink from doubling domestic burdens. . . . In right polygamy, both men and women have a keener sense of life values, a quicker sense of humor and a livelier perception of their own potentialities."² Telegrams from Russia in 1916 announced the assassination of Rasputin, a renegade Russian priest who was a favourite even in the Imperial family. The orgies which he promoted, and the leading women of Russia who became his captives, is both a warning and a proof of the inerrancy of the Scriptures. "Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2: 14). In many of the modern religio-occult movements women are prominent and most numerous as founders, promoters and proselytes.

Next to Christianity itself, the stability of the home is both the foundation and the hope of society. Jesus and His apostles have spoken in language plain and imperative about safeguarding

**Home Founda-
tions Shaken**

¹ *Christian Herald*, Nov. 6, 1912.

² *Our Hope*, January, 1918.

the home. Unlawful relations of the sexes were characteristic of the days before the flood and of Sodom and Gomorrah. A similar condition is to precede the coming of the Lord, some going so far as to forbid marriage (1 Tim. 4: 3). And what do we behold to-day? A writer says of Berlin, "Marriages are falling off as alarmingly as divorces are increasing. They, too, seem unnecessary. People are beginning to look upon them as a lingering relic of the 'old foggy forms of ante-bellum days,'" ¹ In Russia, the austere domination of the Russian Church has been superseded by a Soviet law which makes marriage and divorce comparatively an easy matter, a simple notification of the facts by either husband or wife to the government being all that is necessary. Brothels have been abolished under Lenin, solely because they are a money-making institution. The report of eye-witnesses is that the relations of the sexes under the new régime are simply indescribable. In England, the Bishop of Hereford in an address on "New Ideas of Marriage" says, "The war has lowered the prestige of marriage in the thought of many people and visibly endangered its character." The increase of divorce in the United States is well known. In our large cities the red light districts have been augmented by the increasing number of hotels which clandestinely accommodate rich men and their paramours.

¹ *Literary Digest*, March 27, 1920.

A writer in the *Chicago Evening American*,¹ remarked following the killing of Stanford White by Harry K. Thaw, "I again say that these hideous vices are destroying society. The influence of an age of luxury, of indolence, of self-indulgence born of vast wealth, may account for the growth of this cancer. We have reached a condition compared with which Sodom and Gomorrah, or ancient Rome were almost moral, and heaven knows where it will end."

Daniel who prophesied of that "time of trouble" and "the time of the end" also gave us two signs of those times: "Many shall

Rapid Travel run to and fro and knowledge shall be increased." An attempt has been made by some exegetes to make Daniel mean what he did not say. The words are plain enough; they are two merciful revelations of God, two clear signboards on the pathway of nations to which the wise will give heed. Jesus said, "I have told you before it comes to pass that when it is come to pass ye may believe" (John 14: 29). For similar reasons God has told us of the increase of knowledge and the "running to and fro." Sir Isaac Newton, the Christian philosopher, commenting on the prophecy of Daniel said, "I should not wonder if some day men will travel at the rate of fifty miles an hour." Doubtless his estimate seemed audacious at the time, but our autos and airplanes,

¹ Anthony B. Comstock, June 29, 1906.

our express trains and electric lines have demonstrated that he was conservative. It was in 1807 that the vessel *Clermont* made its way up the Hudson from New York to Albany under its own steam 110 miles in 24 hours. This was the first long and successful voyage by steam. In 1831 the first successful locomotive, the Ironsides, was built. Of late, added to the force of steam there are the various electrical and high power explosive inventions by which passengers and freight are carried through air or water or overland at amazing speed to all points of the compass. It is interesting to the Bible student that these inventions and the numbers who travel have been multiplied all in the last few decades. All these inventions are the necessary adjuncts of the coming superstate of ten kingdoms which is to hold the entire world in its grasp. They have served also for the speedy proclamation of the Gospel to all nations.

Freedom and ease of travel promoted by rapid means of communication have assisted the printing press in the increase of knowledge. In civilized countries the printing of papers and books and the scraping of the printed page has reached such a point of volume and extravagance that the securing of paper pulp has become a problem. The founding of schools, the specializing and expansion of various branches of learning, the popularity of the moving picture, the founding of public libraries,

**Increase of
Knowledge**

the world-wide reading of daily papers filled with their cables and reviews from every nation have all contributed to our modern diffusion of knowledge. When an old African chief learned that paper could talk, it seemed a miracle. Scarcely less astounding is the way that knowledge has come knocking at the door of the commoner, the poor and the unlearned, whether in the Orient or the Occident. This increase of knowledge, let it be remembered, is an increase of power both for good and for evil. The printing press which gives us our Bible likewise prints the manifestos of the Red International. The knowledge which helps us to give sight to the blind and telegraph the track of the tornado also unlocks the secrets of high explosives and informs us of gases which in a moment could turn a city into the stillness of a cemetery.

The Bible tells that the ten powers rising from the ashes of empires strewn from Babylon to the western limits of Rome will ultimately dominate the world. Are there any signs to-day that these powers are preparing for their confederation which will at last be headed by the Anti-Christ? A century ago the Holy Alliance gave promise of some strength, but it fell apart. Russia was a prime mover of the alliance that failed, but we note that she is not a member of the League of Nations. And if the League of Nations is to reshape itself

**The Confederation
of Ten Powers**

into the ten-horned beast spoken of by John and Daniel, we may be pretty sure that neither Russia nor the U. S. A. will become a co-partner in the confederation. Before such a ten-horned combine or Super-state could come to pass, of necessity there must have been a breakdown of the old order of nations and their affiliations, and likewise some new necessity for the merger of ten nations into a confederacy.

Years ago Walt Whitman saw and others saw the tidal wave of change that has shaken Europe and the whole world:

“I see men marching and counter-marching by
 swift millions;
 I see the frontiers and boundaries of the old
 aristocracies broken;
 I see the landmarks of European kings re-
 moved: . . .
 The earth, restive, confronts a new era, perhaps
 a general divine war;
 No one knows what will happen next—such por-
 tents fill the day and nights.
 Years prophetic! The space ahead as I walk,
 as I vainly try to pierce it, is full of phan-
 toms.”

This was before the great war. The war has come and gone but still the phantoms are as numerous if not more numerous than ever. Frank H. Simonds, in a copyrighted article (1921) has said,

“The fact stands beyond any denial that Europe is at the present moment threatened not with mere economic ruin, but with a complete overthrow, which has no parallel since the Roman Empire fell, for reasons which must find striking reproductions in the contemporary situation. From the westernmost promontory of Ireland to the confines of the Ural Mountains one finds, steadily increasing as one moves eastward, misery, disorder, industrial paralysis and political impotence.”¹

What if we should see a westward wave of Bolshevism threatening all the states which touch the sea or ocean from the Dardanelles to the Straits of Dover? Of necessity these states would combine and the major parts might be ten in number. What if Germany and Russia should shake hands and gather a few other allies? We would have the same combination. What if either Japan or the United States or both combined should launch upon a threatening career? Because of the strategic location of the one and the riches of the other, there would be the same necessity for a combination of the Mediterranean area including England. They would have to combine if they were to retain the millions of souls and the vast areas of the world's surface which these powers of western and southern Europe have staked out as their permanent possessions.

¹From the *San Francisco Chronicle*, January 30, 1921. Quoted by Mrs. Jessie Sage Robertson in "The Deliverance of Jerusalem."

On the back of the ten-horned beast as portrayed in Revelation, 17th and 18th chapters, we have a

**The Proud
Harlot**

graphic portrayal of a harlot, drunken with the blood of saints.

This harlot is some religious institution since John heard a "voice from heaven saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues" (Rev. 18: 4). This harlot's destiny is destruction by the very beings who humoured her (Rev. 17:16-18) and permitted her to ride astride their backs. The writer's conviction is that this harlot is none other than the Roman Church. Of late, a considerable courtship has been going on between Rome and her Protestant daughters. This has not been so open as the very prominent part that Rome has taken in world affairs. Uneasiness has been expressed in America that the United States would send a representative to the Vatican. France after a seventeen year interruption of direct diplomatic relations, has sent her ambassador to the Pope. Both the Jews and Roman Catholics have gained by the war. The Roman cardinals have so guided their religious-political ship that in any case their course and their future seems assured. Perhaps there is no single nation to-day which has as great a voice in international affairs as the Church of Rome. Her agents and delegates go to all points of the compass. Within easy reach of the Vatican are min-

isters of the nations who have been sent to the city of Rome to court the Pope's favour or to anticipate and avoid his frown. Nations may rise or fall, be dismembered or erased from the map—still Rome continues. In all international gambles, whether tails or heads fall uppermost, Rome rises. Just as the Jew is the sign of our times, so is Rome. But her handwriting is already upon the wall. The Russian Church has met with catastrophe and perhaps deserved chastisement. When Rome's time for punishment comes, it will be destruction. As a great millstone cast into the sea (Rev. 18: 21) disappears suddenly and with a churning of the waves, so will the Harlot pass from her proud supremacy and unholy alliance with the ten states into nonentity. "She shall be found no more at all."

VII

THE RESURRECTION AND TRANSLATION AT HIS COMING

THE last night before the crucifixion Jesus told His disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also" (John 14: 2, 3). This coming again to which our Saviour refers is His coming for His living saints and for the resurrection of other saints who have lived worthy lives from the most ancient times. What Jesus mentions so briefly in John is enlarged upon by Paul in the first Thessalonian letter. Paul does not give us a theory or a comment of his own. He tells us "For this we say unto you by the word of the Lord." We are given a special revelation concerning a most stupendous, important and miraculous event, which may occur at any time our heavenly Father may determine. Paul's words are as follows:

"But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the

word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4: 13-18).

The immediate occasion of Paul's imparting this wonderful revelation to the believers at Thessalonica was their anxiety concerning their dead. What became an assurance of comfort to them has been an unfailing source of joy and consolation to all the followers of Christ throughout the centuries. After giving this fuller revelation Paul briefly mentions it later to the Corinthians. "Knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you" (2 Cor. 4: 14). There seems to be no ambiguity in Paul's statements. They who fell asleep in Jesus, God brings back with Jesus at this first stage of His second coming. The spirits of them who have gone on before return with the Lord. At this time they are clothed upon with their resurrection bodies, or viewed from the standpoint of a dweller upon the

**Comfort for
Christians of
Every Age**

earth, the righteous dead are gathered out from among the other dead (who are not raised at this time). In short, at this time only the saints are raised from the dead. "Then we that are alive," meaning the worthy Christians, "shall together with them be caught up in the clouds, to meet the Lord in the air."

The Bible speaks of the bodies of men and the spirits of men. There has always been a tendency among uninspired thinkers to magnify the spirit and ignore the body. Volumes could be written upon the revolting excesses into which mortals have fallen through an overemphasis upon the spirit and an indifferent consideration of the body. From God's point of view a man is composed of body, soul and spirit. Although the body falls away from the spirit at death like a cloak that is cast away, God does not disregard this cloak of flesh. The complete man is a spirit housed in a body. Death came as a penalty of sin. Death was not contemplated in the Edenic state. Death is the wreckage wrought by Satan and the triumphant Christ, in overcoming, must ultimately raise all from the dead. "There shall be a resurrection both of the just and unjust" (Acts 24: 15). "For as in Adam all die, so also in Christ shall all be made alive" (1 Cor. 15: 22). To the natural man the resurrection seems unnecessary and a reversion to something materialistic.

**The Resurrection
of the Body
a Fundamental
Teaching**

Thus some of the Athenians mocked at Paul's preaching when he spoke of the resurrection of the dead (Acts 17: 31, 32). Already in Paul's day there were these theorists who said, "There is no resurrection of the dead" (1 Cor. 15: 12). But Paul banks the whole Gospel on the resurrection saying, "For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins" (1 Cor. 15: 16, 17). Consequently whatever the agnostic and the philosopher may say against the resurrection, or the need of a resurrection, as Christians we by faith accept the resurrection as a fundamental of the Christian faith and wait "for *our* adoption, *to wit*, the redemption of our body" (Rom. 8: 23).

If the resurrection is such an assured and fundamental teaching of the New Testament the query naturally arises why Paul strained and sacrificed, giving as a prime incentive, "If by any means I may attain unto the resurrection from the dead" (Phil. 3: 11). Whether or no he must be raised from the dead, then why was he anxious? There never was a question in Paul's mind if he would be raised. The great issue with him was if he should "attain to the resurrection from among the dead" (see Weymouth's translation). Speaking more clearly Paul wished to be raised with other saints out from among those who had died, knowing that many

**Resurrections in
Their Own Order**

would be left in the regions of the dead as unworthy of the "better resurrection" (Heb. 11: 35) or "the resurrection of the just" (Luke 14: 14). Jesus implies this resurrection of the Just from among the dead, leaving others still to be raised at a later time, when He said, "They that are accounted worthy to attain to that world (or age), and the resurrection from the dead (or from among the dead) neither marry, nor are given in marriage" (Luke 20: 35). The resurrection of the just and the transformation of living saints at the second coming of Jesus is called the first resurrection. Other saints later on who are martyred under the persecutions of the Anti-Christ will also share the Millennial glories and have their share in this "first resurrection" (Rev. 20: 5, 6). There is no such a term in the Bible as a general resurrection. Paul says each group must be raised "in his own order" (1 Cor. 15: 23-28). "Christ the first fruits; then they that are Christ's, at his coming. Then *cometh* the end." Death is finally abolished by a resurrection noted in Revelation 20: 12, 13. Between Jesus' resurrection and that of His saints at His coming there is a long parenthesis already lengthened to 1,900 years. After His coming there is another long parenthesis. We read, "Then *cometh* the end." We read also in Galatians, "Then after three years I went up to Jerusalem" (Gal. 1: 18). In both instances the word "then" means "afterwards," being the

Greek word "*eita*." This word also occurs in Mark 4: 28, and we could say, "first the blade, afterwards the ear, afterwards the full grain in the ear." When Jesus comes for His living saints and to bestow upon the spirits who come with Him their resurrection bodies He has accomplished the major part of the first resurrection. "Then cometh the end" does not mean that immediately all things will be summed up. No, this particular "then" means after a time. In Galatians 1: 18 it was a three-year period. In this passage it must be at least a period of 1,000 years, "For he must reign until he hath put all his enemies under his feet." "The last enemy that shall be abolished is death." At some time therefore "when he shall have abolished all rule and all authority and power," "He shall deliver up the kingdom to God, even the Father."

Jesus said, "The hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5: 28, 29). There is no necessity to suppose that these resurrections—that of the good and the evil—should be simultaneous. A long period in fact intervenes between the two. We have an illustration of how God disregards time in His promise to Abraham concerning the Holy Land.

**A Time Element
in Many of
God's Covenants**

"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15: 18). God began to give the land to Abraham's seed centuries ago, but 4,000 years have lapsed and the promise is yet to be completed. God began to raise the dead at Jesus' resurrection. He was "the first fruit." Then after His resurrection many saints were raised and entered into the Holy City and appeared unto many (Matt. 27: 53). The next will be the great gathering and resurrection at Jesus' coming. Following this some saints will be translated or raised during the Great Tribulation. And there will not be a completion until after the Millennium when the dead mentioned in Revelation the twentieth chapter will be raised.

Although the dead in Christ are said to have "fallen asleep in Jesus" (1 Thess. 4: 14) the reference is doubtless due to the likeness of a dead body to one asleep. This can have no reference to the spirits of the dead since Jesus said, "Now he is not the God of the dead, but of the living" (Luke 20: 38). The thief who asked to be remembered was told by the Lord, "To-day thou shalt be with me in Paradise" (Luke 23: 43). Paul was "willing rather to be absent from the body, and to be at home with the Lord" (2 Cor. 5: 8), and he, so far as his personal comfort was concerned, desired "to depart and be

**The Spirits of
the Dead Retain
Consciousness**

with Christ; for it is very far better" (Phil. 1: 23). These words would be meaningless unless the departed saints, while waiting the great event of the Lord's return, were conscious and at rest. In fact, they who pass over from the persecutions of the Anti-Christ "rest from their labours" (Rev. 14: 13) and cry, "How long, O Master, the Holy and True, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6: 10). All this implies conscious existence and a memory of the past.

The condition of the loved ones who have died in Christ is one of happiness and contentment.

The Happy Lot of the Righteous Dead "The crown of righteousness" (2 Tim. 4: 8) and the "crown of glory that fadeth not away" (1 Pet. 5: 4) will not be given until

the coming of the Lord, when the final adjustments and allotment of awards will take place. In heaven, our Father's great house, are many mansions. Some one or several are allotted as the waiting place of the worthy ones. If Stephen caught a glimpse of the Lord Jesus before his death, we may certainly believe that the spirits of the just are not denied the presence of their Master. This was the supreme attraction which pulled upon Paul to draw him away from earthly scenes. While joy and happiness are the lot of the redeemed spirits who have passed over the river of death, their maximum of joy and glory will not obtain until

they actually enter upon their active participation with Jesus in reigning over the Millennial earth. How glorious must be the body which will be given every saint. "A building from God, a house not made with hands, eternal, in the heavens" (2 Cor. 5: 1-9). "We wait for the Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory" (Phil. 3: 20, 21).

The coming of Jesus to translate His living saints will be an event of transcendent importance to the accepted ones. Perchance no other experience of time or eternity will compare to it. For the first time they will behold His face and "we shall see him even as he is" (1 John 3: 3). "At the revelation of his glory" we shall "rejoice with exceeding joy" (1 Pet. 4: 13). From this day of all days we shall be forever with the Lord. Paul says we "shall together with them be caught up in the clouds to meet the Lord." The "them" here referred to are the spirits who came with Jesus and have already been given their immortal bodies. They and we will "bear the image of the heavenly." But still we will be "we" and they will be "they." We will meet and greet the apostles and prophets, the worthy saints and loyal martyrs. We will greet and embrace our loved ones—neither death nor any circumstance shall separate us any more forever. There will be "the marriage supper of

**The Joys of the
Wise Virgins**

the Lamb" for "His wife hath made herself ready" (Rev. 19: 6-9). It must be a great event because heavenly voices as of a multitude and many waters and many thunders shout their "Hallelujahs," saying, "Let us rejoice and be exceeding glad." The same Jesus who girded Himself at the last supper with the apostles though now radiant with heavenly glories will have lost none of His love, none of those inner and natural qualities of His exalted personality. In the joy of having gathered all His own about Him "He shall gird himself, and make them sit down to meat, and shall come and serve them" (Luke 12: 37). "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1: 13).

The apostles, true to the commandments of the Lord, taught and adopted the attitude of expectancy towards the coming of Jesus.

**The Apostles
Made no
Misstatement**

The Lord had said, "Watch ye at every season" (Luke 21: 36).

"Be ye also ready: for in an hour that ye think not the Son of man cometh" (Luke 12: 40). "Watch therefore . . . lest coming suddenly he find you sleeping" (Mark 13: 35). In no instance however did any apostle actually teach that Christ would return while he lived. No apostle even set a date for the Lord's Second Coming. Although Paul said, "We that are alive, that

are left unto the coming of the Lord ” (1 Thess. 4: 15) it is only by an unfair emphasis upon the “ we ” that any one would assert that Paul himself expected to be alive at the coming of Jesus. The “ We ” he here uses is the collective “ We ” which he used in numerous instances for Christians collectively as—“ We shall all be changed ” (1 Cor. 15: 51). “ We are more than conquerors ” (Rom. 8: 37). “ We are debtors, not to the flesh ” (Rom. 8: 12). “ We are members of his body ” (Eph. 5: 30). It is a characteristic of orientals in their expressions to make but little distinction between certainty and immediacy. Their words to a Westerner may imply immediacy, whereas the emphasis in the oriental’s thought is the certainty of the event. Lest we should err and stumble over the long delay in the Lord’s coming Peter has told us “ the Lord is not slack concerning his promise, as some men count slackness ” and “ forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day ” (2 Pet. 3: 8–18). Peter knew that the coming would be delayed long enough to give scoffers occasion to say, “ Where is the promise of His coming? ” It was after Paul’s death that “ grievous wolves ” were to enter the Church at Ephesus (Acts 20: 29, 30). And Peter looking forward to his death wrote his second letter to stir up the believers (2 Pet. 1: 13–15). All this shows that the apostles made no mistake and made no

misstatement. James could truly say, "Be ye also patient; establish your hearts: for the coming of the Lord is at hand" (Jas. 5: 8). *It may be at any time.* And Paul could say, "Be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand," *or that it is present or already come* (2 Thess. 2: 2).

Just why there has been a long delay in the coming of the Lord is locked up in the heart of the

**The Lord
Delayeth
His Coming**

Eternal One. We read of the riches of God's "goodness and forbearance and long-suffering" (Rom. 2: 4) and that He "is

long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance" (2 Pet. 3: 9). The longer the Coming is delayed the larger the number who are gathered to be Sons of God and the longer is the postponement of the evil day when judgments and tribulation shall make the earth reel and the inhabitants thereof faint for fear of coming things.

When God destroyed the world with the flood He saved the righteous souls who had faith in

**God's Past
Mercies in Saving
the Worthy Ones**

God's word. When He destroyed the cities of the plain He saved only four persons because there were not even ten righteous ones.

When Jericho fell Rahab and all that were with her in her house were saved "because she hid the

messengers" (Josh. 6: 17) and believed that their God was "God in heaven above, and on earth beneath" (Josh. 2: 11). When the proud Sennacherib overran Syria he came not nigh to Jerusalem nor did he "shoot an arrow there" because the God-fearing Hezekiah had prayed to Jehovah (2 Kings 19: 20-36). And when Jerusalem was destroyed by Titus according to the prediction of Jesus—once more the worthy ones were saved. The Christians retired safely in a body to Pella beyond the Jordan, because they remembered the warning of Jesus and fled as soon as Rome's advance general withdrew from the preliminary siege.

Just as God has ever shown mercy upon the worthy ones in the past, so do the Scriptures indicate that all devout Christians will be retired from the final turmoils of earth before the troubles head up in the persecutions of the Anti-Christ. While the wise virgins are left in the world they are as its salt and as its light. With the removal of the Church and the "one that restraineth" the Lawless One—The Anti-Christ will be revealed (2 Thess. 2: 6-8). Then the world will soon run into its excess of debauchery, its excess of violence and its blasphemous idolatries. Paul said to the Thessalonians that they waited for God's "Son from heaven, whom he raised from the dead, *even*

**The True Church
is Translated
Before the Great
Tribulation**

Jesus, who delivereth us from the wrath to come" (1 Thess. 1: 10). Jesus promised the Philadelphians "I also will keep thee from the hour of trial, the *hour* which is to come upon the whole world, to try them that dwell upon the earth" (Rev. 3: 10). That Jesus means to catch them away to His presence from the turbulent world is clear from the admonition which immediately follows—"I come quickly: hold fast that which thou hast, that no one take thy crown." This terrible day of wrath poured out will not be for them who expect and await His coming, because God appointed us "unto the obtaining of salvation through our Lord Jesus Christ . . . whether we wake or sleep" when He comes. The wrath and destruction will come upon some "as travail upon a woman with child; and they shall in no wise escape." But there will be an escape for the saints since they "are not in darkness," that the day should overtake them as a thief. No! being "sons of light, and sons of the day" (1 Thess. 5: 1-11) and having watched "at every season" they will have prevailed "to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21: 36).

When Jesus comes for His saints—preceding His final coming in glory to the entire world, some will be taken and some will be left

The Parable of the Ten Virgins (Luke 17: 34-36). This is most solemnly set forth in the parable of the ten virgins in Matthew, the twenty-fifth

chapter. The ancient Church for nearly three centuries was eager for the second coming of the Lord. All Christians were as virgins waiting for the return of a bridegroom. But our Lord has delayed His coming or in the words of the parable "Now while the bridegroom tarried, they all slumbered and slept." This to-day is the attitude of Christendom towards the second coming of our Lord. Real Christians as well as merely professing Christians have gone to sleep. But while there is such wide-spread indifference to this great coming event and notwithstanding the virgins have fallen asleep our Lord distinguishes between the virgins—"Five of them were foolish and five were wise. For the foolish when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps." The wise virgins, although they fell asleep, had made ample provision to keep their lights burning and thus had anticipated all emergencies in case the Bridegroom tarried. The falling asleep was quite a natural outcome to a tired body, but the improvidence and discourtesy of not properly preparing for all the contingencies of meeting the bridegroom were indeed inexcusable. We have in the Church to-day both the wise and the foolish virgins—Christians who are Christians in heart and conduct, others who are Christians merely by profession, and unfaithful in life. The wise virgins have heard the sayings of Jesus and kept them and are thus built on a rock. The un-

wise have heard and even made professions of loyalty. But at heart they are disloyal and in truth they have not treasured and kept the sayings of Jesus. They therefore have built upon the sands and are unwise. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7: 21-23). If one works iniquity, if one's life yields a harvest of the flesh instead of the fruits of the Spirit (Gal. 5: 19-23), if one professes that he knows God and says "Lord, Lord," but by his works denies Him (Titus 1: 16)—such a one may pass for a virgin, for a Christian, but in the end the Lord will say "I never knew you" (Matt. 7: 23) or to use the language of the parable, "Verily I say unto you, I know you not" (Matt. 25: 12). For us Christians of the twentieth century a call is being heralded: "Behold, the bridegroom! Come ye forth to meet him." The signs of the times indicate a near return of our Lord. The fig tree "branch is now become tender, and putteth forth its leaves." We know therefore "that the summer is nigh" and "that he is nigh, *even* at the doors" (Matt. 24: 32, 33). *They that were ready went in.* "They that were ready went in with him to the marriage feast." The door was then shut. How pitiful the cry of the other virgins! Their lamps had burned for a time. They too had expected the bridegroom. But they had

not made ready. When too late they plead "Lord, Lord, open to us." After the translation of the wise virgins to Jesus' presence there will be great sorrow and heart-wringing appeals on the part of some who were unworthy and unprepared to enter into His glory. The words of our Lord come with solemn and warning emphasis: "Watch, therefore, for ye know not the day nor the hour." "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching" (Luke 12: 35, 40).

VIII

THE ANTI-CHRIST

THE prophets as well as Jesus and His apostles tell of a coming one who will lead the inhabitants of the earth into an idolatrous revolt against God. His reign will plunge the world into a series of indescribable horrors. Paul calls him the Man of Sin and the Son of Perdition; John, the Anti-Christ and the Beast; Daniel, the little horn and the King "who shall do according to his will." Speaking of the troubles of the Anti-Christ's days, the Lord has warned us very carefully, saying, "Then, if any man should say unto you, Lo, here is the Christ, or, here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect" (Matt. 24: 23, 24). There have been many false Christs since Jesus' day and even now there is one in Palestine claiming world-wide homage as the personification of Christ in His second coming.

The final Anti-Christ is a person. All systems and movements opposed to God and Christ head up in him. His end is to be cast alive with the "false prophet," his chief accomplice, "into the lake of

fire" (Rev. 19: 20). Paul calls him "the lawless one" . . . "*even he*, whose coming is according to the working of Satan with all power and signs and lying wonders" (2 Thess. 2: 8-10).

Paul's description of the Anti-Christ resembles Daniel's. In the eleventh chapter of Daniel down

Prophesied in Daniel to the thirty-fourth verse, the prophet has been speaking of the wicked doings of Antiochus

Epiphanes. In verses thirty-three and thirty-five, he speaks of the refining process of persecution that shall follow the Jewish people even down "to the time of the end." These trials are to purify and "make them white" and will continue "for a time appointed." Then suddenly we are introduced to a new King—the Anti-Christ of whom Antiochus Epiphanes was only the type. This new King prospers until "the indignation be accomplished," which is the end of the long sufferings of the Jews. When this is accomplished, this king shall come to his end also. During his reign "he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods" (Dan. 11: 36). "Neither shall he regard the gods of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all" (Dan. 11: 37). The pride and blasphemous assertions of the Anti-Christ lead him to exalt himself and become antagonistic to every other being or idol called God.

John said, "Every spirit that confesseth not Jesus is not of God: and this is the *spirit* of the anti-christ whereof ye have heard that it cometh" (1 John 4: 3).

**The Beast Out
of the Sea**

Already in John's day the tendencies of unbelief and violence were in the world. Even then many Anti-Christ's had arisen, but surmounting them all, the great Anti-Christ was still to come (1 John 2: 18). In Revelation 13, the Anti-Christ is seen rising out of the sea, clothed with his political power of seven heads and ten horns. In the great image seen in Nebuchadnezzar's dream (Dan. 2), the head of gold represented Babylon, the silver breast the power of Medo-Persia, the loins of brass the Grecian power and the limbs of iron were none other than the Roman Empire, divided into Eastern and Western portions. Finally it terminates as ten toes which are restated in Revelation as ten horns. The ten toes represented "a divided kingdom," whereas, the Roman power was a unit (Dan. 2: 41). And that the toes represent kings or kingdoms is evident from Daniel 2: 44 where we read, "In the days of those kings shall the God of heaven set up a kingdom." John's beast of Revelation controls ten horns and on the ten horns are ten diadems. Just how the Anti-Christ secured control is told in Daniel 7: 1-8. Here, under a new imagery, Babylon is described as a lion, Medo-Persia as a bear and Greece as a leopard followed by the un-

named beast "terrible and powerful and strong" (Rome) which bears ten horns. As the horn represents the strength of an animal, so the horns of these beast kingdoms represent their respective kings. Daniel considered these ten horns "and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things" (Dan. 7: 8).

The heavenly messenger explains to Daniel that out of the fourth beast "shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High" (Dan. 7: 23-25). In John's day he could say, "The ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast for one hour. These have one mind, and they give their power and authority unto the beast" (Rev. 17: 12, 13). From all these quotations it is fairly clear that the Beast, the little horn, or the Anti-Christ, starting as a petty king, rises rapidly to power by gaining the mastery of three kings and their kingdoms and from this vantage point it is only a step for the seven remaining kings to surrender "their power and authority unto the beast."

The beast that John saw "coming up out of the

sea" (Rev. 13: 1) had ten horns and also seven heads. John calls these seven **Seven Heads** heads seven mountains in Reve-
and Ten Horns lation 17: 9. He explains these seven mountains of power or strength as seven kings. In John's day five had already fallen, "the one is, and the other is yet to come" (Rev. 17: 10). The most apparent explanation of the seven heads is to refer them to the powers which have had relations with the ancient Jews and have been the subjects of God's judgments and prophecies in the past. Egypt, Assyria, Babylon, Medo-Persia, and Greece had already come and passed in John's day. The power existing in his day was Rome, representing the sixth in power. The seventh power that is to come we may call the federation of the ten horns before they are mastered by the Anti-Christ. The Anti-Christ makes the eighth power, but since he dominates the beast with its ten horns by the entering wedge of victory over three powers, he really settles down to a comfortable understanding with his former enemies (the other horns) and thus becomes the climatic leader of the seventh head and therefore the entire beast. Thus John could say, "The beast that was, and is not, is himself also an eighth, and is of the seven" (Rev. 17: 11). Out of the remnants of the six great historic monarchies bordering the Mediterranean area from Gibraltar to the Euphrates Valley in due time this confederation of ten

kings must appear. The cleavage of this area from Europe is now going on.

We may not speak dogmatically as to what countries may or may not enter as component parts of

**The Domain of
the Beast** the Anti-Christ's domain. Great Britain northwards to the Gram-

pian hills was within the ancient Roman Empire. It also included that area west of the Rhine and south of the wall built from Bingen on the Rhine to Ratisbon on the Danube. Generally speaking, the area south of the Danube and the Black Sea, the area west of the Euphrates and the Arabian desert and all of North Africa, constituted the Roman Empire. These regions to-day, as a result of the great war, are settling back into a compact whole and are the main supporters of the League of Nations. It looks as if a rejuvenation of the old Roman Empire was near at hand. The partition of Austria, the growing strength of Greece, the reappearance of Egypt and Syria as powers, the reversion of territory west of the Rhine to France, the persistent efforts of Ireland for separation, are all indications that the ghost of the old Roman entity is materializing and arraying itself with its provincial garments of ages ago. The ambition of Germany was unmistakably to dominate the area of the old Roman domain, and had she done so she would have dominated the world. D'Annunzio, an ambitious Jew of Fiume, has recently attracted world-wide attention. The

New York *Tribune* asks, "When d'Annunzio claps spurs to his Pegasus, who shall prevent the whole Roman Empire from rising from the dust beneath the heel of those golden hoofs?"

History tells us how that Alexander the Great in four short years overran all of Egypt, Persia and

**Satan's Tool
and Slave**

regions far to the west. A few years more and he had crossed the Indus. Already in the second

year of his eastern conquests he claimed divinity and was accorded these honours both by Occidentals and Orientals. Alexander's powers seemed superhuman, and all of Asia may have fallen into his hands had it not been for his early death. Our Lord was once offered a world-wide domain, if He would only fall down and worship Satan. Of the authority and glory of those kingdoms Satan asserted, "It hath been delivered unto me; and to whomsoever I will I give it" (Luke 4: 5, 6). Satan at last will find a man fitted to his ambitions and moulded after his own evil heart. After Satan's dislodgment from the heavenly or aerial regions above, immediately following the translation of the saints, his wrath knows no bounds since he knows "he hath but a short time" (Rev. 12: 12). About this time Satan energizes his "son of perdition." He gives to him "his power, and his throne, and great authority" (Rev. 13: 2). And just as Satan ever has been a liar and a murderer (John 8: 44) so the Anti-Christ, the terrible tool

of the dragon's wrath, opens "his mouth for blasphemies against God, to blaspheme his name and his tabernacle, *even* them that dwell in the heaven" (Rev. 13:6). The tremendous apologetic and proof of God's power in the removal of His saints, at the unseen coming of Jesus preliminary to His revelation in open glory to the whole world, has to be controverted and opposed. And so the Anti-Christ sets a pace for blasphemy. He ridicules, contradicts and scouts the very idea of God, or any of His acts, and on the other hand he enforces his assertions by an avalanche of persecution unequalled by anything in past history.

The character of the Anti-Christ is not known to mortal men. He starts in a small way as a king, a petty king. He is "the little horn." But Satan is his backer and the trend of world events will have been such that he will be heralded as the benevolent and trusted dictator. By the influence of his personality and the resources of his genius, he will give hope of peace from war, stability for governments instead of dissolution, unity instead of disunity. By his strong arms and his alone, may the nations hope to ward off or survive the attacks of Bolshevism. Or it is possible, but not probable, that he may champion Bolshevism and ride to the kingship of the world as the champion of the communists and the Third Internationale.

**A Child of
His Day**

Rather than espousing the cause of the communist, it is more reasonable to expect that the Anti-Christ will pose as the great champion of the rights of the common people. Some catchy slogan as "A square deal" for all would win followers as surely as his false miracles. The man with the hoe,

"Plundered, profaned and disinherited.

Cries protest to the judges of the world

A protest that is also prophecy."

"How will the future reckon with this man?

How answer his brute question in that hour

When whirlwinds of rebellion shake the world."

The Anti-Christ would gain irresistible power to win the confidence of the weary and discontented toilers of earth. That they have suffered from oppression and injustice none can deny. The world seems ripe for the Lawless One to begin his deceptions and pose as the champion of all who are weary of the old order and eager to venture upon something new.

Back in 1899, Lord Rosebery said, "I declare when I think of all this, when I think of the bands of red-tape in which we are swathed, I sometimes wish for a tyrant, a dictator who should hold office for a year; a man of a large mind, large heart, and an iron will, who would see what ought to be done and would do it. . . . He would do more in his one year than Parliament will ac-

**A Dictator
Needed**

comply in forty. Of course, we shall have no dictator. That is only a dream." But it is no dream. The dictator will come. The Bible centuries ago told of his abominations. After democracy and assertion of rights has run its course into license and anarchy, society will swing around gladly, returning in its circle of experiment to the autocrat of Satan, a dictator who will beat all factions into a pulp and amalgamate the conglomerate races of the Mediterranean area into one fused and irresistible unity. Louis XIV of France delighted to say, "I am the State," and Bolingbroke remarked that Louis was "the best actor of Majesty that ever filled a throne." Literally speaking, the Anti-Christ will be the state. He will be a great "actor of majesty." He will swing into popularity as the champion of the rights of man. He is literally the Beast of seven heads and ten horns and crumbling under the weight of his armies, "every tribe and people and tongue and nation" will serve him in the height of his power. But more than giving personal allegiance we read, "And all that dwell in the earth shall worship him" (Rev. 13: 7, 8).

One of the thirteen articles of faith that the orthodox Jew repeats daily is "I believe in the coming of the Messiah. Though
A Covenant With he tarry, yet will I wait for him."
the Jews When our blessed Lord "came to his own," the Jews saw in Him no beauty nor

comeliness that they "should desire him." He was despised and rejected, misjudged and crucified. Non-Christian Jews will hail the Anti-Christ for a short time as the long expected Messiah, and "whosoever acknowledgeth *him* he will increase with glory" (Dan. 11: 39). Even now, the lot of the Jews returning to Palestine is not any too secure. Ishmael's jealous descendents are to the south, and north and east, and are the remnants of ancient fighting stock which for ages have lived by plunder. We know that the Assyrian will overrun their land in the climax of their tribulations. At any rate, the Anti-Christ makes a covenant with the Jews. In Daniel 9: 26 we have some centuries of Jewish history compressed into a single verse. Jesus the Messiah, "the anointed one," is cut off. The people of the prince, Titus the Roman, comes and destroys their city and temple, and even down to their very end, wars and desolations are foretold as the lot of the Jews. (So dreadfully confirmed by the recent wars and massacres in Central Europe.) In verse twenty-seven we read of another man who will make a firm covenant with many for one week. The sixty-nine weeks or four hundred and eighty-three years had terminated with the death of the Messiah, and from the cross on over the centuries following, there has been a long parenthesis. The thread of Jewish History is again picked up with the covenant of the Jews with the Anti-Christ. God has

called it "a covenant with death" since their alliance with the Anti-Christ will not protect them though they may boast, "When the overflowing scourge shall pass through, it shall not come unto us" (Isa. 28: 14-18).

This covenant will be kept by the Anti-Christ for three and one-half years after which it will be broken. Just as Alexander in the pride of his victories claimed that

**The Covenant
Broken**

he was a god, so the Anti-Christ in the flush of his triumphs will go further than Alexander by proclaiming that he only is God and that besides him there are none others save those idols which he installs, one in particular an image of himself. In the midst of the week or three and one-half years after the covenant is sealed, "he shall cause the sacrifice and the oblation to cease." The restored sacrifices in the Jews' new temple are ordered suspended and the great bigot then seats himself in the new sanctuary. During the remaining three and one-half years, the turmoils of earth will center around him and continue until the coming of Jesus to destroy him and introduce the Millennium. Paul clearly indicates the Anti-Christ's instalment in the Temple saying, "He sitteth in the temple of God, setting himself forth as God" (2 Thess. 2: 4). Our Saviour has warned us of the same outbreak and establishment of the Anti-Christ's worship. He said, "When, therefore, ye see the abomination of desolation, which

was spoken of through Daniel, the prophet, standing in the holy place (let him that readeth understand) then let them that are in Judea flee unto the mountains" (Matt. 24: 15, 16). Daniel had already spoken of the great time of trouble. "And there shall be a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12: 1). Daniel connects this trouble with "the time that the continual *burnt-offering* shall be taken away, and the abomination that maketh desolate set up" (Dan. 12: 11). Jesus' warning will be remembered by some when the Anti-Christ's new system of worship is installed in the new temple. "They that are wise shall understand" (Dan. 12: 10). They will flee to the wilderness east of the Jordan and south of the Dead Sea, just as Jesus warned them and John prophetically saw they would do (in Rev. 12: 14). Here for three and one-half years Jewish saints will be providentially cared for. And in spite of the wrath of the Anti-Christ and his powerful emissaries, and in spite of waves and counter-waves of war that shall flow over Palestine in those days, this mountainous region bordering Judea shall strangely, if not miraculously, be tucked away in the keeping of God's hands. And all this will be but fulfilling what Daniel told over 2,000 years ago, that Daniel, whom destructive critiques have ruled out of court. Daniel's prophecy runs, "But these shall be delivered out of his hand:

Edom and Moab, and the chief of the children of Ammon" (Dan. 11: 41).¹

The Anti-Christ and his ten associated kings destroy the great harlot which for a season has had her seat upon the great beast of seven heads and ten horns. Just as the churches of Russia and her priests have fallen under the flame and knife of the red-handed revolutionists of our day, so finally will the Roman Church fall. But the vanity and the sagacity of the Man of Sin will not leave his empire without a religion for long. He himself will become the chief object of worship, and associated with him will be the False Prophet who, by his disguise of a lamb, will really be a wolf and will speak "as a dragon" (Rev. 13: 11). By clever words and having received "all the authority of the first beast in his sight," he will perform great "signs and lying wonders" and deceive "them that dwell on the earth." The Anti-Christ and his False Prophet will go further than Napoleon dared to go. The Corsican in the height of his power planned to make the Pope his helper for reasons of state. He said, "I meant to exalt the Pope immeasurably, to surround him with pomp and homage. . . . I would have idolized him; he should have lived near me. Paris

¹Edom or Mount Seir is south of the Dead Sea, Moab bordering the sea to the east and Ammon north of Moab and east of the Jordan.

should have become the capital of Christendom, and I would have directed the religious as well as the political world. It was a device for binding together all the federative parts of the empire.”¹

Though to a Christian the worship of a man or an idol, the image of a man, seems a terrible thought, there are millions to-day for whom it will be no exertion at all. Millions in India to-day worship their holy men and their idols. Remnants of Mikado worship still abide in the heart of many a Japanese. Idolatry and hero worship of some kind has its votaries in most parts of the world to-day. Veneration and respect slip easily over into worship, in the minds of them who have never known the One true and holy God whose glory and exalted place in heaven has ever been forgotten. The Man of Sin will have every attribute that will appeal to the popular imagination. He is more stout than the kings whom he subdues (Dan. 7: 20) and has a mouth speaking great things. “And the whole earth wondered after the beast” (Rev. 13: 3).

It is fairly certain that the False Prophet will be a Jew, otherwise the difficulties in his leading the Jews to worship the Man of Sin would seem almost insurmountable. The False Prophet, the second Beast, therefore, will likely be domiciled in

¹ Quoted p. 335, “Christianity and the Anti-Christianity,” Samuel J. Andrews.

Palestine and in the beginnings of his deceptions he may resort to Scripture, the temple and its worship. His calling down fire from heaven may be

The False Prophet and Accomplice	in connection with sacrifices made upon the altars of the new temple. The second Beast will have two horns, but since he looks like a
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lamb, we may not attribute great strength to the horns. His strength is that allotted to him by the great Beast whose body is that of a leopard, his feet that of a bear and his head of a lion. What is represented by the two horns is not clear. They may stand for his civil rule over Palestine and his primacy in religion over the kingdom of the Beast. He might be the overlord over Syria and Palestine, two small sections of the Beast's domain. The first Beast allows him an authority equal to his own, since the second Beast or False Prophet works only that the nations may bow to the images of the Anti-Christ.

Whether the wilful king, the Man of Sin who is the head of the confederated Gentile powers is a Jew or Gentile is not clear. He might be either. When it comes to the point of his meteoric career, when he claims divinity, let us remember that Paul says, he "opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God" (2 Thess. 2:4). He will, therefore, have contemptuous disdain for the Holy

Scriptures nor will he care to appeal to their prophecies to prove his Messiahship, since to do so would be to acknowledge the foresight and existence of Jehovah. All gods, past and present, must be swept away. In his own name and might, by his own miracles, and those of the False Prophet, through these he establishes his claims and not through any respect for Biblical fulfillment. Jesus has described his pride and aloofness. "I have come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5: 43.) Some very devout Bible students have thought that the False Prophet, the second Beast of Revelation 13, must be the Anti-Christ. It seems unlikely that the Jews would honour him as such, since the whole conduct of the False Prophet is not to receive worship for himself but for the first Beast. Sir Robert Anderson in "The Coming Prince" says, "And not only will there be a false Messiah, but another being, his equal in miraculous power, yet having for his only mission to obtain for him the homage of mankind."¹

Though the Man of Sin has seated himself in God's Temple and has received the homage of worship there, it is not necessary to suppose that his residence would be long either in Jerusalem or Palestine. A world capital he doubtless will

The Temple in
Jerusalem

¹Page 208.

select, but a conqueror such as he will be and the revolts that his cruel reign will certainly cause, rather indicate that he will visit many lands. Thus did Napoleon and Alexander.

The Temple in Jerusalem on various occasions has been a place which Emperors in the past have coveted for idolatry. Antiochus

**The Levant
Ready for the
Anti-Christ**

Epiphanes dedicated the temple to Zeus Olympus and turned its court unto licentious orgies.

Pompey entered the Holiest of Holies but retired and "ordered the temple to be purified." Caligula, in the year 40 A. D., ordered his statue placed in the temple and only the intervention of Herod Agrippa and the assassination of Caligula prevented its installment.¹ Some devout interpreters believe that the Anti-Christ will arise in the Levant. The rapid success of Alexander and the phenomenal success of Mohammed in the past, coupled with the chaotic conditions in the Levant for centuries past, would rather indicate that from the eastern portion of the old Roman Empire the Anti-Christ may emerge. The astute agnostics of the west would not be a fertile soil for the earlier stages of his development. Particularly during the last century, the Levant has been a cauldron of troubles, a whirlpool of evil which drew all Europe and most of the world into its abysmal depths. The war

¹ See Dr. Smith's "New Testament History."

has settled nothing in the Levant that gives signs of permanence. King Feisel's try at Damascus, the return of King Constantine to the throne of Greece, the naval and military precautions of England in Palestine, all go to show the present-day mercurial conditions of the Levant. If the Levant is the section where the Anti-Christ first entrenches himself, it helps to clear up the singular uprooting of Christianity in this section and its replacement by Mohammedanism. It would seem that the whole program has been satanic. Mission progress has been made in other parts of the world, but around the eastern end of the Mediterranean the cross is strangely eclipsed by the crescent. Even the remnants of the Armenian race who have held to their Christian faith have been billeted for massacre and extinction. "The Moslems not only look for the Mahdi, but also for Sidna Aissa (The Lord Jesus)." ¹ The ignorance of the bulk of Mohammedans, coupled with their fanaticism when moved religiously, hold out inviting attractions for the Anti-Christ. God tells us, "The Libyans and the Ethiopians" (Dan. 11: 43) will be drawn upon heavily by one party or another in the dreadful wars "at the time of the end" (Dan. 11: 40).

Let them who smile at the Bible warning of the Anti-Christ recall the career of Mohammed. He and his successors all but encompassed Europe

¹ *Friend of Israel*, Nov., 1916.

within the circle of the crescent. The Anti-Christ will out-Mohammed Mohammed. He will out-Napoleon Napoleon. The Prince of this world still lives. His Kingdom as yet has not received

Satan Mimics its most staggering blow. He
Divine Things will stage his favourite actor. A

satanic trinity of "the dragon, the old serpent, which is the Devil and Satan," united with the Man of Sin and the False Prophet, will soon struggle with God for the dominions of this world. Christ came down from heaven. The Beast "is about to come up out of the abyss" (Rev. 17: 8). And in clever mockery of the cross and the resurrection, Satan, who dares to struggle with the Almighty God, stages a counterfeit which we cannot understand as yet. We do know, however, that the immediate cause of the whole world's wondering after the beast was owing to a death stroke that was healed (Rev. 13: 3). The Anti-Christ "hath the stroke of the sword and lived" (Rev. 13: 14). Because of this, they "that dwell on the earth" are commanded to make their image of the Beast. Apart from the great image, "the abomination of desolation . . . standing in the holy place" (Matt. 24: 15) in Jerusalem within the temple, which image has astounding devices (Rev. 13: 15), it seems that other images are to be made in all parts of the world by the command of the False Prophet.

Perhaps readers even with a profound reverence

for God's word may say, "How can these things be?" God, who can foresee the future, has told us that they must come to pass, and He only can tell how and why they will come to pass. There

are not lacking certain tendencies
Violence and in our day which may help to
Lawlessness bring a speedy coming of the Anti-

Christ. Atheism with its accompanying egoism had grown at a terrible rate up to the time of the late war and has been increased by its baneful results. Mr. Jaures, a leading Socialist, shot at Paris during the first days of the war affirmed, "If God Himself were to appear before the multitude, the first duty of men would be to refuse Him obedience, and consider Him as an equal with whom matters can be discussed, not as a master to whom one submits."¹ A manifesto of Anarchists and Communists says, "We hate religion. . . . We declare war upon all gods and religious fables. We are atheists." An official publication of Russian Workers at Bridgeport, Connecticut, reads, "All religions, with their gods, demigods, prophets, their messiahs and their saints are the creation of credulous imaginations."²

As the reverence for God and His word fades, men feel free from restraint and become "lovers of self" and "lovers of pleasures." Self-indul-

¹ Quoted by "Prayer and Work for Israel," from *Fortnightly Review*, Sept., 1905.

² Quoted *Literary Digest*, June 26, 1920.

gence and pet schemes for world betterment are then promoted by violence and lawlessness. Of course violence and lawlessness resorted to as a means for promised reforms, bring nothing in the end but an increased brood of violence and lawlessness.

Paul summarizes the days preceding the Anti-Christ as "the mystery of lawlessness" (2 Thess. 2: 7). And when men break with God's laws and disregard the laws of men, they do so through acts of violence. Lawlessness and violence will be dominant characteristics of the days preceding the Anti-Christ. Unbridled pursuit of passion and violence were characteristic of the days preceding the flood (Gen. 6: 1, 2, 5, 11). A similar condition of the world will again obtain in the days of the Anti-Christ previous to the coming of our Saviour in glory to banish him to his own place (Matt. 24: 37-42).

The mystery of lawlessness began to work in Paul's day and from Paul's day there have been outbreaks of lawlessness, but

Our Present Lawlessness Acknowledged never was there a time when respect of law was so universal in all lands, Occidental and Oriental. Just let the reader visualize the revolutions at present in progress and that have been launched in the last ten years. The week that the Crown Prince of Austria was assassinated in 1914, a bomb was exploded in New

York to slay John D. Rockefeller, and that very week a bomb exploded in a hotel, in a room that the writer often occupied, in the city of Chiba, Japan. A Chinese revolutionist was being instructed in the dangerous art of bomb making. Reflecting world tendencies and at the same time expressing wise statesmanship, President Harding said in his inaugural address, "If revolution insists upon overturning established order, let other peoples make the tragic experiment. There is no room for it in America. . . . I had rather submit our industrial controversies to a Conference Table in advance than to a Settlement Table after complete destruction." It is no secret that powerful agencies are agitating to-day for the overthrow of all governments. The Communist Party's Convention held in Chicago, September, 1919, declared, "The objective is the conquest by the proletariat of the power of the state. Communism does not purpose to 'capture' the bourgeois parliamentary state, but to conquer and destroy it." This declaration is practically the same as that of the Red or the Third International formed in Moscow in 1919. It declared, "Our Third International of Communists is an inter-association of the proletarians of all countries who set for themselves the aim of overthrowing the bourgeois governments and establishing the international republic."¹ Harnack, the great German,

¹ International Conciliation Pamphlet No. 149.

said not long ago, "One step further and we are pagans." And a prominent Jew of Boston said recently, "You may be astonished to hear me, a Jew, say this, but in my opinion, we stand before two alternatives—either anarchy or Jesus Christ." Mr. Stephen Graham, writing in the *London Quarterly Review*, said of Bolshevism, "It is affecting the imagination of all the people in the world, and consequent upon a material and spiritual ruin of modern civilization in the war, it is more than probable that it will overflow all countries and nations."¹ Sixty years ago, Lord Macaulay wrote to an American friend, "Your Republic will be pillaged and ravaged in the twentieth century just as the Roman Empire was by the barbarians of the fifth century . . . your barbarians will be the natives of your own country and the product of your own civilization."² Whether Lord Macaulay's forecast will prove true or not we do know that our American Government has deported scores of individuals friendly to, or agents of, the Red International. And we do know that tons and tons of literature are circulated to turn even the United States into a chaos. Mr. Alexander I. Rorke, an attorney of New York County, N. Y., addressing a club in the spring of 1920, said, "Wherever capital has gone to develop and exploit the mines, the fields and the shops in

¹ Quoted in the *Japan Advertiser*, Feb. 8, 1920.

² Quoted in *Our Hope*.

foreign or domestic lands, there Revolutionary Socialistic labour has followed with a new doctrine, 'To hell with your nations; to hell with the United States of America; to hell with your Constitution; to hell with your churches; to hell with your synagogues; to hell with your courts; to hell with your capitalists; to hell with your wage system; to hell with your short hours, your big wages and your better living conditions. To hell with your whole Social System.' " ¹

William Kelly, an able Bible scholar and believer in our Lord's premillennial coming and the Bible prophecies concerning the Anti-Christ, some fifty years ago foresaw the coming German cataclysm of war and said, "When the Germans have their revolution, it will be grave for all mankind. Lawlessness will be the predominant sign of the change which is coming—the rejection of all restraint." Then quoting the words of Heine, the German Jew poet, he continues, "There will be a performed drama, compared to which the French Revolution was but an innocent idyl. The nations will group themselves around Germany as on the ascending benches of an amphitheatre, and great and terrible are the games which await their eyes." ²

The Anti-Christ will be a child, the product of his own day, just as Napoleon was of his day.

¹ Quoted in *Our Hope*, July, 1920.

² Quoted by *Our Hope*, July, 1916.

But Napoleon will be a mere pigmy in his sight. The weakening of all nations seems to be a satanic program before the Anti-Christ and his ten beastly powers come into supremacy. Nothing weakens a nation more than war. The last

**A Product of
His Times**

great war won volunteers and sympathetic supporters on the promise that with the defeat of Germany wars would end and the new era of peace would be ushered in. But alas, the failure and the disillusionment! Though Germany is practically disarmed and her navy sunken or dismantled, Europe has more men under arms than she had before 1914, and all nations are building more arsenals, more battle-ships and experimenting for new engines and gases of death.

We have discontent and ferment enough in society to-day within the nations to give their states-

**The World's
Discontent**

men grave concern. And we have in the piling of armaments ample evidence that governments anticipate future wars. Added to the fear of nation arraying itself against nation and of revolutions overturning existing order, there are two other ominous portents which promise to increase the world violence and lawlessness. The one is race hatred that has to-day grown to continental proportions and the other is the dangerous stressing of the age-long cleavage of society between the rich and the poor.

James, with prophetic vision, foresaw the troubles of our day. "Come now, ye rich, weep and howl for your miseries that are coming upon you . . . ye have nourished your hearts in a day of slaughter" (Jas. 5: 1-5). Bolshevism exalts an ideal of brotherhood and tenders a tempting offer to the poor of the rich man's riches. But the brotherhood is a class brotherhood and the riches, though easily transferred, are quickly consumed. Bolshevism, therefore, only sharpens the divisions already existing. The State is made a divided house. A house with an empty cupboard, a house with masters fully as cruel, though not as provident as those dispossessed.

In our day there are ample occasions and pretexts for the intervention of the Anti-Christ. His servitude of Satan will not be manifest at the start. He will be the one that the rich and the poor alike will welcome as a solution of their problems. He will draw the admiration and win the servitude of Oriental and Occidental alike. The few remaining incorrigibles he will easily chasten into submission or win over by the displays of his miraculous power. The riches and the armaments of the world will fall into his hands. Subtle secrets of the occult world and intricate devices of the world of science and invention will also fall into his hands. The swift means of communica-

**A Recipient of
Great Power
and Authority**

tion and rapid routes of travel by earth, sea and air will easily and quickly cement his nations into one great whole. He will rule at first, perchance, fairly beneficently though strongly, but in due time he will demand the homage of deity and destroy every vestige of religion that has hitherto escaped destruction in the world's complex disorders and revolutions.

The installment of his idolatry may not be a difficult task. The worship of idols by the learned Greeks and Egyptians, and by millions to-day, all go to show that idol worship is not limited to the uncivilized and ignorant. Were the influence of the Bible to wane among western nations they too would turn again to the gods and goddesses of their ancestors. The apostacy therefore precedes the Anti-Christ, and his idolatry thrives upon a weakened faith in the verities of God's book.

IX

THE GREAT TRIBULATION

THE reign of the Anti-Christ brings on a period of distress and suffering called "the great tribulation" (Rev. 7:14). "Then shall be great tribulation such as hath not been from the beginning of the world until now, no, nor ever shall be" (Matt. 24: 21). The ten great persecutions of the primitive Church and the millions who perished through the inquisitions of the Roman Church were only the preludes of the last awful outburst of Satan's wrath which is directed particularly against the Jews as a race, and all who confess the name of Jesus. Jerusalem and its environs figure prominently in the trials of the Great Tribulation. For four thousand years the Jews have been wasted and have repeatedly been near the point of annihilation. Their sufferings in Egypt, their distress under the Philistines, their captivity to Assyria, the diabolical plan of Haman, their threatened annihilation following their ejection from Palestine under Titus, their losses under the Roman Emperor Hadrian, when their false Messiah Bar Cocheba held the chivalry of Roman legions at bay for over two years, their reduction to their lowest

minimum in the seventeenth century, their sufferings since 1914 surpassing that of the Armenians, all go to show that God has yet some extraordinary work for the Jews or they would have perished long ago.

Perhaps no city in the world has had the number of sieges which have been waged around the walls of Jerusalem. The companion Bible gives a list of twenty-seven down to the sack of the Tartar hordes in 1244 A. D. In our day General Allenby has taken Jerusalem (1917) again. These sufferings of the Jews and the destructions of their beloved city are mentioned because of the undue prominence given by many Bible expositors to the fall of the city under Titus in the year 70. While over one million Jews are said to have perished during their revolt, the war under Bar Cocheba was nearly as great in mortalities, since 580,000 were put to the sword when their fortress Bether fell and no account is given of the other victims. The first temple was burned by Nebuchadnezzar on the ninth of Ab. The second temple was burned by Titus on the ninth of Ab. The wasted forces of Bar Cocheba surrendered on the ninth of Ab, and, strange to say, Germany made her declaration of war on the first of August, 1914, which was also the ninth of Ab. The late war has brought to the Jews sufferings greater than any of their past calamities.

**The Sieges of
Jerusalem**

The most general account of the days of the Great Tribulation is given by our Saviour in Matthew 24, Mark 13, and Luke 21. Only Luke refers to Jerusalem's destruction under Titus which was of great importance since the temple for a second time was destroyed. Thus passed the stronghold of the law of Moses, the main citadel of attack upon the pavilion of liberty in Christ.

If the reader will place the Gospels of Matthew, Mark and Luke before him, turning to the twenty-fourth, thirteenth, and twenty-first chapters respectively, he will find that Matthew, down to verse

**Our Saviour's
Account**

eight, Mark to verse eight, and Luke to verse eleven, have been describing the beginnings of travail, but Luke tells us, "The end is not immediately" (Luke 21: 9), the end meaning the Great Tribulation and the final coming of Jesus. Before the end, this Gospel must be preached to all the nations (Matt. 24: 14 and Mark 13: 10). Luke says, "But before all these things" (*i. e.*, the world-wide wars, earthquakes, famines, "terrors and great signs from heaven") there would be a preliminary period in which Christians would suffer in the synagogues and prisons. This came to pass even in Paul's day and continued down to the cessation of persecutions under Constantine. Then Luke refers to Jerusalem's destruction, saying, "But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.

Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein" (Luke 21: 20). Our blessed Lord is quite careful to warn all who will take His warning that Jerusalem must be cleared if they would find safety. It came to pass that Gessius Florus, by his massacres and cruelties, helped to bring on the revolt of the Jews in the year 66 A. D. Cestius, the Roman Governor of Syria, invaded Galilee, Samaria and Judea, killed one thousand Jews and burned many cities. He invested Jerusalem but had to give up his siege as the Jews were too strong and he barely escaped capture. The Christians of that day, therefore, saw "Jerusalem compassed with armies," and knowing that her desolation was at hand, they fled to Pella beyond the Jordan and found safety. The unbelieving flocked into Jerusalem, thinking that its towers and three great walls would be a protection, but the city was levelled and the massive stones of the temple were thrown down just as Jesus had said (Luke 21: 6). Following the city's destruction, Luke adds, "And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21: 24). From this on to the end of the chapter, Luke continues his account of the times of the Great Tribulation which he suspended with verse eleven. The

section from verse twelve to twenty-four is his parenthetical reference to the ancient persecutions of the Church, Jerusalem's destruction by Titus and the treading down of the Jews which has increased inhumanly even to our days. From verse twenty-five and on, Luke gives a summary of the times of the Great Tribulation, the seals, trumpets, and bowl plagues of Revelation when men will faint "for fear, and for expectation of the things which are coming on the world" (Luke 21: 26).

Matthew and Mark briefly sketch the centuries without specific reference to Jerusalem's destruction by Titus. Then Matthew, in verse fifteen, and Mark, in verse fourteen, following a world-wide preaching of the Gospel, speak of the abomination of desolation standing in the Holy Place. The reference can be to nothing else save to the Anti-Christ's activities and a rebuilt temple of God. The temple had the Holiest of Holies and the Holy Place. The larger room called the Holy Place was nearest the great brazen altar and more visible to spectators than the smaller, Holiest of Holies, to the rear, which was concealed by a heavy curtain. It may be that our Lord has specific reference to the larger room of the temple and that here the Beast, the Anti-Christ, will seat himself for a time, and where, also, his idolatrous image may be installed. The world-wide preaching of the Gospel, therefore, is a general sign of

**The Abomination
of Desolation**

the nearness of the Great Tribulation, but the setting up of the abominations of the Anti-Christ is the specific and immediate sign, and with great speed must all Palestinian Christians and lovers of the one true God of heaven flee to the safety of the mountains east and south of Judea, if they wish to preserve their lives (Matt. 24: 16-19).

The Jews now returning to Palestine will erect their temple and as of old be zealous for the law. In great mercy Jesus would have His warning observed even by devout Jews who may not have owned Him as the Christ since He urges prayer that their flight may not be "in winter, neither on a Sabbath." No other tribulation will be comparable to that which follows.

To assert that Jesus here in Matthew and Mark has reference to the sufferings under Titus, is to belittle His knowledge of the future. As far as Gentiles are concerned, the great European war has been a calamity eclipsing all others so far. And so far as the Jews are concerned, their learned Rabbis unite in saying that the late sufferings of the Jews surpass everything in their past history. At the time of their Great Tribulation there will be false Christs and false prophets (Matt. 24: 23, 24). We read of no false Christs at the time of the campaigns of Vespasian and Titus terminating in Jerusalem's de-

**The Great
Tribulation Not
Jerusalem's
Destruction
by Titus**

struction. Jesus says, "Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not" (Matt. 24: 23). This is the special sign that the Great Tribulation is at hand. At that time, the False Prophet will be in Palestine and, with slavish loyalty to the Anti-Christ, the False Prophet will bend his superb energies and miraculous powers to secure worship for the Man of Sin, the first Beast. "He maketh the earth and them that dwell therein to worship the first beast, whose death stroke was healed" (Rev. 13: 12). Following the appearance of the Anti-Christ and his prophets and their persecutions, signs are given in the sun, moon and stars, "and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory" (Matt. 24: 30). We have the words "immediately" in Matthew 24: 29, telling us "immediately after the tribulation of those days" there will be the signs in the heavens and also the second coming of Christ. If the destruction of Jerusalem under Titus (but one of its many past calamities of Jews) be made the Great Tribulation, one may ask what signs were given in sun, moon and stars; and how does it come that our Lord has failed to reveal Himself. These insurmountable difficulties vanish if we but remember that never once in Matthew 24 or Mark 13 is Jerusalem mentioned.

It is passed over in order to bring out very definitely the troubles of the last days.

In the year 70 A. D., there were many Jews in other cities of the Roman Empire besides Jerusalem. If all of Palestine had been put to the sword by Titus, it would not have obliterated the Jewish race. Hence when Jesus says "except those days had been shortened no flesh would have been saved," He cannot refer to Jerusalem's overthrow by Titus (Matt. 24: 22).

Jesus says "for the elect's sake those days shall be shortened." Let the reader look carefully into the character of those Jews who murdered one another within the city, while Titus besieged it without, and ate their children "secretly, in the siege." "Pent up like sheep for slaughter, they equally resembled wolves devouring one another."¹ When Titus heard that mothers ate their own children, he publicly declared "he would bury the abominable crime in the ruins of the country and not suffer the sun to shine upon the city."² So far from these Jews resembling the elect of God, they were truly sons "of hell," an "offspring of vipers" (Matt. 23: 15, 33), meeting their deserved judgments and the "days of vengeance" (Luke 21: 22; Deut. 28: 53-57).

Let no Jew and let no Christian who fears God

¹ Dr. Smith's "New Testament History."

² Kitto's "Bible History," p. 655.

think for one minute that any past calamity or any one of the many sieges of Jerusalem can be substituted for the time of Jacob's trouble as told by Jeremiah or the Great Tribulation as told by Jesus and Daniel. These times are still future. All these things past are but "the beginning of travail" (Matt. 24: 8), or, as Ferrar Fenton translates it, "All these, however, only begin the agonies." Jeremiah tells of a coming day when not only Judah but "Israel and Judah" shall "return to the land that I gave to their fathers, and they shall possess it" (Jer. 30: 3). The clear title to Palestine has been given to the Jewish race and within a few years there will be a large number there. Not only by sea but by railways lately built they will be able to return. Jeremiah goes on and speaks "concerning Israel and concerning Judah," saying, "We have heard a voice of trembling, of fear, and not of peace. . . . Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30: 4-7). Jacob and Israel's sons have had many troubles, but the great one is to come "so that none is like it."

Some will prevail to escape all these things that shall come to pass and stand before the Son of man (Luke 21: 36). They are they who watch at every season and faithfully make their supplications. These are the wise virgins who are trans-

lated to heaven at Jesus' coming. They are the faithful Philadelphians to whom the Lord has fulfilled His pledge. "I also will
Some Will keep thee from the hour of trial,
Escape the that *hour* which is to come upon
Great Tribulation the whole world, to try them that dwell upon the earth" (Rev. 3: 10). These translated saints are not appointed unto wrath "but unto the obtaining of salvation through our Lord Jesus Christ" (1 Thess. 5: 9). The Great Tribulation will come as a "snare" (Luke 21: 34). It will come suddenly "as travail upon a woman with child; and they shall in nowise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day" (1 Thess. 5: 3-6).

The warnings of the Blessed Lord, "Behold I have told you beforehand," will be sadly remembered by the ones who have come to faith and repentance after the Lord has taken the more faithful to glory (Matt. 24: 25). Happy had been the lot of these professed Christians who are left if they had been watchful. "Therefore, we ought to give the more earnest heed to the things that were heard, lest haply we drift away *from them*" (Heb. 2: 1). Judgment "at the house of God" began long ago, even in Peter's day. "If *it begin* first at us, what *shall be* the end of them that obey not the Gospel of God?" (1 Pet. 4: 17).

Apart from the great judgment days to come,

even in this life, God's judgments fall upon the ungodly. They began to fall upon the Jews for their rejection of Christ from the time of the oppression of Judea's vicious Roman governors and have continued until now. The judgments upon the Gentile world for rejecting the Son of God and for their idolatry and their persecutions of the Jews have been largely withheld. But some day they must fall. Through Moses' parting words God has said 3,500 years ago, "If I whet my glittering sword, and my hand take hold on judgment; I will render vengeance to mine adversaries, and will recompense them that hate me. . . . And will make expiation for his land, for his people" (Deut. 32: 41, 43).

In reading of these judgments of God, we must remember that they are directly and solely because of the wickedness of men. The **Man's Sowing and Sin's Harvest** crucifixion of our Lord, while within the "determinate counsel and foreknowledge of God" (Acts 2: 23), was nevertheless a deliberate purpose of Satan's to humiliate and destroy the power of the Son of God (John 13: 27). But even so, God and the Son of His love despoiled the powers and "made a show of them openly" (Col. 2: 15). Jesus told Pilate, "Thou wouldest have no power against me, except it were given thee from above" (John 19: 11). So we may say that God for some wise and benev-

olent purpose permits the period of the Great Tribulation. Much of it is nothing more than the natural fruitage of men turned loose and adrift from God; which fruitage ripens and falls under the hot and blistering rays of mankind's chosen leader, the Anti-Christ. The sufferings of the Great Tribulation bring few to repentance. "And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9: 20).

Though our Lord "shall appear a second time, apart from sin, to them that wait for him unto salvation" (Heb. 9: 28), and

**Witnesses for
God and Martyrs
for the Faith**

though the unwise virgins cry, "Lord, Lord, open unto us" (Matt. 25: 11), the door of entrance by way of the translation unto heaven will be shut. And yet we must not think that the tribulation days will be without Christ's followers and Christian activities. Numbers of unwatchful and nominal Christians will repent and prove the sincerity of their faith by their martyrdom and attain to eternal life. There is every reason to believe that many Jews will also confess Jesus as the Messiah. "For

when thy judgments are in the earth, the inhabitants of the world learn righteousness" (Isa. 26: 9). During the period of three and one-half years, or forty-two months, that Jerusalem is oppressed by the Anti-Christ, God will have His two witnesses and they will prophesy, albeit they shall be killed "when they shall have finished their testimony" (Rev. 11: 7). And during the time that the Jewish Christians will have fled to the wilderness of Judea, there will be many others who are true to the faith, since we read, "And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus" (Rev. 12: 17). Just as God in the days of Ahab and Jezebel had His Elijah and His Obadiah and seven thousand who had not bowed their knees to Baal, so it will be in the fiercest days of the Anti-Christ. John, in Revelation 7: 9, saw "A great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes." One of the elders tells John, "These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb" (Rev. 7: 14). When on earth, their robes may have been stained by hypocrisy and worldliness. Some of them though church members before the Great Translation, having trusted to their petty

ragers of self-righteousness, may have been among the "left" ones. Some of them may have had no robe at all, preferring to wallow naked, or but half clothed, in sloughs of sin or fashionable seaside resorts. Nevertheless, the plain and fulfilled prophecies of the Bible regarding the translation of the saints, the coming of the Anti-Christ, the return of the Jews, etc., will help to generate faith and humble them to a real repentance, a confession of sins and a desire to robe themselves with the righteousness of Christ (Rom. 3: 21, 22; 1 Cor. 1: 30).

The Great Tribulation will afford another display of love and grace of God and it may be said again, "Where sin abounded, **God Pleads** grace did abound more exceeding-
During the ingly" (Rom. 5: 20). The Lord
Tribulation in the Great Commission had long ago promised His presence with all who would proclaim the Gospel, and this promise obtains even down to "the consummation of the age" (Matt. 28: 20). In pursuance with the known goodness of God, who has never left Himself without a witness, we read of the angel who flies in mid heaven saying, "Fear God and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and the sea and fountains of waters" (Rev. 14: 7). And under the imagery of the third angel God's heralds will cry with a great

voice of warning against the worship of the Beast and his image. From these passages, it is most evident that a most intense Gospel propaganda of grace and warning will be maintained just previous to, and during the times of the Great Tribulation. Furthermore, the harvests for God will be world wide and such who die for their faith in Jesus will be exalted in the millennial glory and they, too, will live and reign with Christ a thousand years (Rev. 20: 4).

Preceded by a time "When they are saying Peace and safety" (1 Thess. 5:3), we have reason

Universal War to believe from the opening of the first five seals of Revelation that

the Great Tribulation opens with a series of wars. In the fifth seal, already the souls "underneath the altar" who have been slain "for the word of God, and for the testimony which they held," are crying to God for a judgment of their cruel persecutors which will bring about a termination of those evil days (Rev. 6: 9-11). We read of the happy Millennial days when the nations shall "beat their swords into plowshares, and their spears into pruning hooks" (Mic. 4: 3). Preceding those days we read of the very opposite, viz., "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears" (Joel 3: 9, 10). And this is what the nations are doing

to-day. "The weak say, I am strong" (Joel 3: 10). Even the smallest nations are most assertive. Some are launching their hopeless revolutions. Others boast of their armies, while taxes that should have been spent for the education of the young and for plowshares that famine may be averted, have been squandered on armaments. In some countries, the expenditure for arms is more than all the rest of the national budgets. It is doubtful if the recent large expenditures to keep little children from starving in Central Europe would have been necessary if their fathers and their statesmen had disbanded their armies.

God cries through Isaiah, "Come near, ye nations, to hear; and hearken, ye people; . . . for the indignation of the Lord *is* upon all nations and *his* fury upon all their armies" (Isa. 34:

**Disarmament or
Tribulation**

1, 2). If not already in course of fulfillment, very soon we may well believe that the red horse, the black horse, and the pale horse of "death" will sally forth and bring their train of miseries and death. General Smuts has said, speaking of the late war, "I can see the suicide of civilization if we have to have this cataclysm repeated." Louis Kossuth, the Hungarian, said long ago,¹ "I say this prophetically, the destiny of mankind has come to the turning point of the centuries. There is a cry of alarm upon the ostensible approach of

¹ Quoted in the *Jewish Era*, April, 1920.

universal danger. It will be the last in mankind's history." Fourteen nations of some note and eighty races were engaged in the recent war. Forty-two languages were spoken among the prisoners whom Germany had captured. We need go but little, therefore, beyond the tragedies beginning August 1, 1914, to fulfill what Isaiah saw centuries ago: "Make an uproar, O, ye peoples, and be broken in pieces; and give ear, all ye of far countries: gird yourselves, and be broken in pieces" (Isa. 8: 9). Baron d'Estournelles de Constant of the French Senate said recently, "If governments, after the lesson of the war, do not agree simultaneously to limit their armaments, they commit suicide."¹ Dr. E. B. Rosa, an American official statistician, says, "While ninety-three cents of every dollar of the Government appropriations last year were for war, only 1.01 per cent. of the total appropriations went for human welfare and development purposes."²

The seventeenth and eighteenth chapters of Revelation tell of the destruction of a harlot which is seated upon the scarlet beast of seven heads and ten horns. The harlot is also spoken of as Babylon. Babylon is the Greek spelling for what in Hebrew is uniformly Babel, meaning confusion. Jerusalem, where the Lord was crucified,

**The Scarlet
Woman**

¹ Quoted in *Literary Digest*, Jan. 15, 1921.

² Quoted in *Pictorial Review*, April, 1921.

is spiritually called "Sodom and Egypt" (Rev. 11: 8). So in like manner we may say that the harlot is spiritually called Babylon since Babel was a more ancient place of confusion and revolt against God. It will help us to understand these remarkable chapters if we first hear the "voice from heaven saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues" (Rev. 18: 4). This is a key reference to the whole section. The woman is an institution wherein some of God's true saints are domiciled. After the translation of the wise virgins, the apostate and worldly church will be left upon earth. But even so, because of the warnings of God's heralds, there will be repentances and also accessions to Christ.

God in His mercy will call His true children to separate themselves from the apostate church. The leader of the apostate church we believe is the Roman Church. Allied or returned to her bosom will be the worldly branches of Christendom. We read that the harlot has trafficked with gold and silver, but also with "slaves and souls of men" or "bodies and souls of men" (Ferrar Fenton's translation and see margin). John "saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17: 6; 18: 24). This we know is true to history, and the Roman Church is charged with an appalling record of sending millions to the grave through

her cruelties. We read that the "heads are seven mountains, on which the woman sitteth" (Rev. 17: 9). It is remarkable that Constantinople, the seat of authority in the Eastern Church, has its seven hills, as has also the city of Rome. Vespasian in his days had coins minted representing Imperial Rome "as a woman seated on seven hills."¹ The Roman Church fell heir to much of the power of Imperial Rome and still claims earthly power. The recent (1920) papal encyclical rescinding the prohibition against a Roman Catholic ruler visiting the King of Italy in Rome, is an illustration, as is also the sending of an ambassador to Rome from England, after a suspension of the custom for four hundred years. The local reference is to the seven hills or mountains, but the seven hills are symbolical of a larger meaning in that a hill or mountain, representing power, is to be taken as a reference to the seven kings or kingdoms. "The waters which thou sawest, where the harlot sitteth, are peoples and multitudes and nations and tongues" (Rev. 17: 15). This is also true to that marvellous world-wide mission and educational propaganda of Rome, and particularly to the servitude of kings and their peoples during the Middle Ages. Fine linen is used in Revelation as the "righteous acts of the saints" (Rev. 19: 8). There is little gain-saying many of the benevolent and righteous doings of the Roman Church and, therefore, as men

¹ See Jamison, Fausset and Brown's Commentary *in loco*.

view her, she is "arrayed in fine linen and purple and scarlet" (Rev. 18: 16), but as the Spirit revealed her to John, he saw only "purple and scarlet" (Rev. 17: 4). There is no mention of "fine linen," but there is mention of "names of blasphemy." One of the latest blasphemies was when the Pope, on July 18, 1870, promulgated his decree of Infallibility, asserting, "The definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, *Irreformable*. But if any one presumes to contradict this, our definition, let him be *Anathema*."¹ Another boast of the harlot is, "I sit a queen, and am no widow, and shall in nowise see mourning" (Rev. 18: 7). How general is the belief of most professing Christians that they shall not see mourning. The common boast is, "To-morrow shall be as this day, *a day great beyond measure*" (Isa. 56: 12). It is the wicked who "saith in his heart, I shall not be moved; to all generations I shall not be in adversity" (Ps. 10: 6). Contrasted to the harlot and all who have become intoxicated with the golden cup of her abominations, are the true children of God who mourn over the absence of the Bridegroom (Matt. 9: 15), who knowing the judgments to come upon earth "take heed" lest they be left to suffer the lot of the ungodly (Luke 21: 34-36). Christ is the head of the true Church just as "the husband is the head of the wife" (Eph. 5: 23).

¹ Guinness' "History Unveiling Prophecy," p. 354.

The true Church is not a friend of the world (Jas. 4: 4), and is not known of the world, "because it knew him not" (1 John 3: 1). The true Church is making herself ready for "the marriage of the Lamb" (Rev. 19: 7). In sad contrast, the harlot is guilty of fornication and worldly alliances. The kings of the earth "lived wantonly with her" (Rev. 18: 9). She is "decked with gold and precious stones and pearls" (Rev. 17: 4). She is Laodicea, boastful of her riches, displaying her nakedness (Rev. 3: 17) to please her paramours, while the door is shut against the Son of God (Rev. 3: 20).

Our Lord said, "If the salt have lost its savour, wherewith shall it be salted? It is thenceforth

**The Harlot
Destroyed by
Ten Kings**

good for nothing, but to be cast out and trodden under foot of men" (Matt. 5: 13). Thus will the ten kings, the Beast and their

subjects do to the apostate church of Christendom. They "shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire" (Rev. 17: 16, 17). The times will be times of violence and just as a millstone cast into the sea, so "with violence," "with a crash," "with a mighty fall" shall Babylon come to her end (Rev. 18: 21). Following the Revolution in Russia and the devastation of the Russian Church, we know that commerce and trade, manufactures and transportation have about passed away. Before our

eyes we see a whole nation lamenting. And the chief lament is the loss of trade and inability to import and export! This we believe is the explanation of laments of the merchants in Revelation 18: 11-18. In the turmoils engulfing the remnants of the Church, apostate though it is, a consequent upsetting of commerce is inevitable. The sorrow that follows is not a godly one. They mourn since "no man buyeth their merchandise" (Rev. 18: 11). Professor Seely says, "I have always held that Religion is the great State-building principle; these colonists could create a new state because they were already a church; since the church, so at least I hold, is the soul of the state; where there is a church a state grows up in time; but if you find a state which is not also in some sense a church, you find a state which is not long for this world."¹ Perverted though it is in the eyes of God, the apostate church for a time is the embodiment and champion of religion in the domain of the ten kings and the Beast. When it goes down, down go the ribs and bolts that have helped to hold society together and with it a wake of disorder that will tax all the ingenuity of the Anti-Christ. Very soon we believe, if not coincidentally, he will install his substitute religion instead of the harlot he has destroyed.

The wars of the days of the Anti-Christ and the

¹ Quoted in Ferrar Fenton "Complete Bible in Modern English."

destruction of the harlot are calamities to the world in general, and the saints of **A New Religion** God living on the earth in those days must bear their lot. But with the setting up of the abomination of desolation and the enforced idolatry of the Anti-Christ, the lot of Christians and Jews will be particularly severe. It was given unto the False Prophet to make an image of the Beast. He gives "breath to it *even* to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or sell, save he that hath the mark, *even* the name of the beast or the number of his name" (Rev. 13: 14-17). Daniel foresaw these days of the Anti-Christ saying, "I beheld, and the same horn made war with the saints, and prevailed against them" (Dan. 7: 21). He wore "out the saints of the Most High" (Dan. 7: 25). We may judge of the numbers who die for their faith and likewise the debasing and soul destroying nature of the Beast's propaganda from God's warnings through the third Angel of Revelation 14. "If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the

wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus" (Rev. 14: 9-12). Immediately following the angel's warning we read, "Blessed *are* the dead who die in the Lord from henceforth." They who dare to disregard the Beast's orders have the special blessing of God. They are true to God and the name of Jesus (Rev. 3: 8), and, therefore, refusing to receive the Beast's mark or the number of his name (Rev. 20: 4), they fall on earth to be raised as pillars in the temple of God. They are honoured by bearing the name of God, of the New Jerusalem and the new name of the Lamb (Rev. 3: 12).

In reading or thinking about the Great Tribulation, we are not conveyed to pleasant spheres. It

Hell Broken Loose	is no dreamland of elysian beauty and joys. It is a nightmare of hell—a real hell broken loose upon earth. As we look upon this black night when Satan, the Beast and the False Prophet, blaspheme the Son of God and destroy them who
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are true to His name, we gather but faintly the heinousness of sin and how terrible—how frightful it is to be in rebellion against God.

Owing partly to our blindness, the Great Tribulation seems wholly dark and foreboding. But there are times when the intelligences above break out in praise to God. The fall of Babylon is such an occasion. "Hallelujah; Salvation, and glory and power belong to God: for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand" (Rev. 19: 2). We are prone to think only of the blood of the martyrs and forget that their exit is a triumphal entry into heaven. There the Lamb becomes their shepherd and God Himself wipes away their tears (Rev. 7: 15-17). If war has its deeds of bravery, the Great Tribulation has bravery unapproached. The fidelity and faith victories of the saints will throw a resplendent glory over these dark days, a glory coeval with eternity.

It is an alleviation to know that the Great Tribulation is of short duration. The Anti-Christ

**Of Short
Duration**

has a preliminary record while he is rising to power. How many years are thus spent is not known.

The covenant with the Jews is kept for three and one-half years, a period in which they may have little cause for complaint. There follows another

three and one-half year period during which the covenant is suspended and Jerusalem is trodden down. The whole seven-year period is ended by the appearing of Jesus and His destruction of the Beast and his armies.

One would think that never again would mankind choose to follow after the leadership of Satan. But, alas, at the close of the Millennial days, there is another outbreak of evil which speedily ends (Rev. 20: 7-10). As the dog to his vomit and the washed sow to her mire, so will those who have rendered a feigned obedience to the Millennial King return to Satan the moment he is freed from his prison. How evil evil is and how deeply seated it is in the unregenerated human heart we can only know through God's word. Some day, when too late, millions who have scoffed at sin, who laughed Satan into nonentity, who have trodden under foot the Son of God, will awaken to the sober realities of life and the eternal tragedy of the soul banished from God.

The Great Tribulation is a world paroxysm accompanied by birth pangs, which usher in the glorious Millennial age. It looks as though Satan at least conjectures, if he has not a substantial basis for believing, that the Millennial age is near at hand. We are told that he knows "that he hath but a short time" (Rev. 12: 12).

X

CHRIST COMING IN OPEN GLORY

THE coming of our Saviour in great glory with His holy angels, at which time He is to sit upon the throne of His glory, judge the nations and inaugurate the world-wide Davidic Kingdom or Millennial reign, was promised many times before His death. The thief on the cross remembered this teaching of Jesus. He expected the return of Jesus and said, "Jesus, remember me when thou comest in thy kingdom" (Luke 23:42). The mother of James and John asked that her two sons might sit at the right hand and left hand of Jesus in His Kingdom, or, as Mark records it, in His glory. Who would be the greatest in the coming Kingdom, was frequently a matter of contention among the apostles (Mark 9:33-37; Luke 22:24-30; John 13:3-17). After our Lord's resurrection, He opened the minds of the apostles that they might understand the prophecies and told them many things "concerning the kingdom of God." There was one thing which they were not told—viz., the time of His appearing in His Kingdom, so they asked, "Lord, dost thou at this time restore the kingdom to Israel?" He does not reprove them for looking forward to the great days

to follow the restoration of the Kingdom to Israel, but made it clear that God kept these times and seasons locked within His own councils, but that in the meantime they and all disciples were to be busy witnessing, preaching the Gospel and winning disciples until His return.

In due time it was revealed to Paul that "the day of the Lord" would not be "except the falling

**Certain Events
Precede His
Coming**

away come first, and the man of sin be revealed, the son of perdition" (2 Thess. 2: 2, 3). The Day of the Lord is the great time grouped around the coming of Jesus in open glory. Just previous to His glorious appearing will have been the times of apostacy and the reign of the Man of Sin. This Lawless One "the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming" (2 Thess. 2: 8). "Our gathering together unto him" (2 Thess. 2: 1) may be at any time, but the return of Jesus with His glorified saints will not be until the times of the Great Tribulation have reached their climax. The elect on earth in those days will have cried unto God day and night for salvation from their cruel oppressors. "Will he linger in their cause? I assure you he will suddenly avenge them. Nevertheless, when the Son of man comes, will he find this belief upon the earth" (Luke 18: 7, 8, "Living Oracles"). How plain this scripture now has become. In those

days, God will grant the believers in Christ oppressed by the Man of Sin a sudden salvation by the coming of Jesus. But, alas, so few will be left who are openly loyal to Him that He asks, "Shall he find faith on the earth?"

In explaining the mysteries of the Kingdom of God, Jesus resorts to several parables, and in explaining the mystery of the Church, the apostles use various figures of speech. But the coming of Jesus in open glory to the whole world, like the references to the resurrection of Jesus, are told in language which is uniform and easily understood. The resurrection of Jesus was a particular event and Jesus did not wish His disciples to be in the dark about it. The same can be said of His coming in glory. There was nothing hidden or enigmatical about the references to the resurrection. The only difficult allusion to the resurrection was that of rearing the temple in three days, and the disciples understood that as the temple of His body (John 2: 21). There is nothing enigmatical about the coming of Jesus in open glory. Jesus and His apostles have told of the event briefly but in language that is uniform, clear and unambiguous.

Let us examine some of the references to Jesus' revelation to the whole world. Jesus said to the Jews of Jerusalem, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in

the name of the Lord" (Luke 13: 35; Matt. 23: 39). The Jews rejected and crucified Jesus and beheld Him no more (John 14: 19), because He ascended to God's right hand as Hosea long before had prophesied, "I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me earnestly" (Hos. 5: 15). For the time being, Jesus is seated with His Father in His throne in the heavens (Rev. 3: 21). Soon He will return and be seated upon His own throne, "the throne of his glory" (Matt. 25: 31). For the time being, He is expecting or waiting the time when His enemies shall "be made the footstool of his feet" (Heb. 10: 13). The saints, also, are expecting and waiting for the same great event, "the revelation of our Lord Jesus Christ" (1 Cor. 1: 7). The heavens must receive Him "until the times of restoration of all things" (Acts 3: 21). At the proper time, God will send back Christ, even Jesus, "who hath been appointed for" the Jews. He is their King, and through Jews on earth and the saints in the heavens, Jesus will reign over the coming exalted Kingdom of David. Jesus said to Caiaphas, "Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven" (Matt. 26: 64). The anger of the priests on this occasion is but typical of the anger of (Mark 14: 63) Satan,

who could wish most anything else rather than the return of the Son of man, who will cause him to be bound and cast into the abyss for 1,000 years. To the multitude Jesus said, "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels" (Mark 8: 38). Luke has a similar phrase with the ending, "When he cometh in his own glory, and *the glory* of the Father, and of the holy angels" (Luke 9: 26). This triple glory of which the transfiguration was a fore-glimpse, will be as manifest as the lighting. "For as the lightning, when it lighteneth out of the one part of the heaven, shineth unto the other part under the heaven; so shall the Son of man be in his day" (Luke 17: 24). "Behold he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him" (Rev. 1: 7). When He comes, some will "say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6: 16). They are they who have received the mark of the Beast, who have afflicted them who would worship God and follow the Lamb. . . . "It is a righteous thing with God to recompense affliction to them." "At the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire," He will

render "vengeance to them that know not God" and "obey not the Gospel" (2 Thess. 1: 5-9). In that glorious day, Jesus will "be glorified in his saints" who long since have been translated but at last returned with Him, and He will "be marvelled at in all them that believed" at whatever time they came to faith, whether long before, or during, or at the close of the Great Tribulation. Jude, the brother of the Lord, speaks in the same manner, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him" (Jude 14, 15).

At the close of that extraordinary day, when "there shall be terrors and great signs from heaven" (Luke 21: 11, 25, 26),
A Glorious Climax men shall "see the Son of man coming in a cloud with power and great glory" (Luke 21: 27). This is not a figure of speech. The manner of His coming is uniformly stated the same. Angels accompany Him and the clouds are His chariots. He will come with glory and power. His glory as the lightning's flash will be seen from the east "even unto the west" (Matt. 24: 27). His power will be manifested by casting the Beast and the False Prophet into the lake of fire. In those times, God will

show "who is the blessed and only Potentate, the King of Kings, and Lord of Lords" (1 Tim. 6: 15). "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory" (Matt. 24: 30). These will be days when "Israel shall be saved" and the Deliverer will have come who "shall turn away ungodliness from Jacob" (Rom. 11: 26, 27).

There is always a happy timing of God's providences. "Known unto God are all his works from the beginning of the world"

**Another Fulness
of Times**

(Acts 15: 18). Jesus came as a babe of Bethlehem in "the fulness of the times." There was then a general and world-wide hunger for some one to come from the heavens and feed them with the bread of God. The Coliseum and the excavations of Pompeii bear witness to the cruelty and impurity of those days. Men fought with wild beasts and with one another in the amphitheatres to entertain the multitude (1 Cor. 15: 32). Those were days when men asked, "What is truth?" and when the Jews who possessed the oracles of truth in making a proselyte, made him "twofold more the child of hell than" themselves (Matt. 23: 15). When Jesus came at His first advent, idolatry was rampant, demon possession and occult practices were wide spread and the morals of society had sunken to a very low level.

At His second coming He will come at God's own time. It will be another fulness of the times. The times of the Gentiles will have been fulfilled. Israel's long night will have passed and the "Sun of righteousness" will shine upon them "with healing in his wings" (Mal. 4: 2).

The days of the Great Tribulation must be shortened or no flesh would be saved (Matt. 24: 22). But more serious by far **Those Days Shall Be Shortened** will be the great apostacy and the idolatrous propaganda of the Dragon, the Beast and the False Prophet who seek to obliterate the knowledge of God and the worship of God in the hearts of men—men whom God created to bless and gather about His knees. Nietzsche in our day has sown his diabolical seed and the Germans have reaped the harvest. "Ye should love peace as a means to new war. . . . I do not exhort you to work but to fight. . . . Take heart, ye higher men! . . . God is dead; we now want the Overman to live." The Overman, the Superman, the Man of Sin will come, he will live. He too will declare "God is dead." Multitudes then will believe the blasphemy of the Anti-Christ, who will out-blaspheme even Nietzsche. God, to save the flesh He has made of the dust, to save the souls of them who were made in His image, to save the few who are loyal to Him and spurn the image of the Beast, will declare that there "shall be delay no longer" (Rev. 10: 6).

The seventh trumpet shall sound through the pouring out of the seven bowls of God's wrath, and with the pouring out of the seventh bowl, the great voice will shout, "It is done" (Rev. 16: 17). "Then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets" (Rev. 10: 7). Then the one who was thorn crowned, spit upon, taunted, scourged, crucified and pierced will come back again. First it was necessary for Him to suffer (Luke 24: 26). First He had to be rejected (Luke 17: 25). "In bringing many sons unto glory," it had to be by the way of the cross (Heb. 2: 10), and the exercise of their faith. But apart from those sons translated to His glorious presence, Jesus has never lost His interest in the children of Israel and the other wandering sheep among the Gentiles down on the earth. These other sheep must also, by a further effort of God, enjoy the blessings of the cross. And so of necessity He must return to "build again the tabernacle of David, which is fallen . . . that the residue of men may seek after the Lord," and that "all the Gentiles" on God's footstool during the Millennial earth should bow their knees to Him (Acts 15: 16-18). All the intelligences in heaven give Jesus glad homage. Every knee on earth as well shall bend to Him (Phil. 2: 10). "Make haste, my beloved." "Come, Lord Jesus."

Up to the time of Jesus' coming, God in mercy

and grace has been reaching out for all men. His love, like a net cast into the sea, **All Will Then** has been pulling after nations, **Confess Him** just as He has been seeking for individuals, but the fish gathered has the bad as well as the good. The good seed sown falls on rocky soil, thorny ground and upon the well-trodden wayside as well as into the good and honest hearts. From Pentecost to the doom of the Anti-Christ, it will ever be the few who will bow the knee to Christ. "Not many mighty, not many noble, *are called*" (1 Cor. 1: 26). But some day the great spiritual truths of the Old Testament and the Gospel privileges of the New Testament will be reinforced by "His appearing and His Kingdom." Where faith has failed to draw the multitudes, His very presence and glory will act as it acted upon Thomas who exclaimed, "My Lord and my God" (John 20: 28). Where now the drawings of a love message upon the more obtuse of the sons of Adam have failed, then the exercise of the rod of iron and the vigilant rule of the Christ personally and through His saints and the Jews, now become a tribe of Pauls, will bring in all that the prophets have promised and all that the saints during passing centuries have longed and prayed for: "Thy kingdom come, Thy will be done in earth as it is in heaven." His Kingdom will come and "stand forever."

In the previous chapter, we considered the fall

of Babylon and the new system of idolatry which the Beast installed. Added to these torments and sufferings will be the wars which are waged just previous to the return of Jesus. These wars contribute their part to the Great Tribulation and are terminated by the coming of the Lord. He is the King who is higher than Agag (Num. 24: 7). The King with a shout (Num. 23: 21), the Star of Jacob who shall "break down all the sons of tumult" (Num. 24: 17).

What seems confused to us about these wars will be plain enough to the saints who live through the agonies of them. The Beast and his allies figure in most of these wars. Past revolutions have brought counter revolutions. Past dictators have in turn provoked struggles with the dictator. The violence of the last days will find a natural expression in the wars of other ambitious leaders as well as the aggressions of the Anti-Christ.

The last part of the eleventh chapter of Daniel describes the wars which overflow the Biblical area

**The Assyrian
Destroyed** of the Kingdom of the Beast. Armies, both from the south and the north, are massed to pass over

Palestine. Palestine comes prominently into all these struggles, partly because its position is central. General Upton of the United States Army has said, "The lines of commerce are central and they pass over Palestine." God says the Holy

Land is in "the middle of the earth" (Ezek. 38: 12). Apart from Palestine's strategic position, the troubles that center there are to purge and purify the Jews and prepare them for their Millennial activities. "A destruction *is* determined overflowing with righteousness" (Isa. 10: 22). Isaiah has told of this king from the north, the Assyrian, "The staff in whose hand" is the indignation of God. God permits him "to destroy and cut off nations not a few." The returned Jews "lean upon him" for a time possibly in hopes of redress from the Anti-Christ, but to their sorrow they learn that they can only "lean upon Jehovah, the Holy One of Israel." In a short time, the allotted punishment upon the Jews is "accomplished" and then against the Assyrian, God's "*anger shall be directed to his destruction.*" (See Isaiah the tenth chapter.) "I will break the Assyrian in my land, and upon my mountains tread him under foot" (Isa. 14: 25). That this is all future and has not been fulfilled, is clear from the fifth chapter of Micah. Here the prophet tells of the birth of Jesus in Bethlehem. But he gives up the Jews until their time of travail and the return of the residue of Israel. Then the one born in Bethlehem and rejected will become the peace and salvation of the Jews, "when the Assyrian shall come into our land, and when he shall tread in our palaces." This Assyrian is the "king of fierce countenance" of Daniel 8: 23-25. He will come

out of the remnants of Alexander's Kingdom "in the latter time." "He shall destroy wonderfully, shall prosper and do *his pleasure*; and he shall destroy the mighty ones and the holy people." "But he shall be broken without hand." This king has to do chiefly with the Jews, although he wars with the Anti-Christ, whereas, the Anti-Christ, or the Little Horn of Daniel 7, has to do with the entire world.

Just before the seventh bowl is poured out, which is the last of God's plagues, and immediately before the coming of Jesus, John sees the drying up of the river Euphrates "That the way might be made ready for the kings that *come* from the sun rising" (Rev. 16: 12). Demoniactal influences assist in drawing the kings of the whole world and their armies to Armageddon. Armageddon is the plain of Jezreel or Esdraelon, west of the Jordan. It has been the scene of many battles, ancient and modern. Doubtless Joel had the same time of troubles in mind when he speaks of the return of Judah and Israel and the judgment upon the nations for having oppressed and scattered them. "I will gather all nations, and will bring them down into the valley of Jehoshaphat (meaning: valley of the judgment of Jehovah); and I will execute judgment upon them there for my people and my heritage Israel" (Joel 3: 1-3). Zechariah says God "will gather all nations

The Kings of
the East

against Jerusalem to battle" (Zech. 14: 2). John "saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army" (Rev. 19: 19). Fundamentally, this war is an attack against Jesus who is about to tread "the winepress of the fierceness of the wrath of God, the Almighty" (Rev. 19: 15). Satan's wrath has ever been against the Jews since they have received the covenants and have ever been the medium of God's revelations and blessings to the world. This war which engulfs Palestine is a wide-spread conspiracy of the kings of the earth. "They take crafty counsel against thy people. . . . Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Ps. 83: 3, 4). God gives good advice since there can be but one end for them who would battle with the Almighty. "Kiss the Son, lest he be angry, and ye perish in the way" (Ps. 2: 12). But the nations are bent on their purpose and so that weird call goes forth to the birds of heaven, "Come *and* be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men . . . both free and bond, and small and great" (Rev. 19: 17, 18). "Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14: 3). Very graphically does John de-

scribe the coming of our Lord at this most dreadful time (Rev. 19: 11-21). It will end very quickly. Satan and the Beast will know that they "war against the Lamb," but "the Lamb shall overcome them, for he is Lord of lords, and King of kings" (Rev. 17: 14). They, too, overcome who put their trust in Him. Out of these last troubles, a remnant of Jews will escape. "The veil that is spread over all nations" will be taken away. "And it shall be said in that day" by the Jews who behold their Messiah coming and returned to them, "Lo, this is our God; we have waited for him, and he will save us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25: 9).

Ezekiel, in chapters 38 and 39, gives a very detailed account of an invasion of the Holy Land

after the Jews are settled there.

**The Invasion of
Gog and Magog**

Some are inclined to look upon Ezekiel's account as a recapitula-

tion of one of the other wars mentioned in the Great Tribulation. This much is clear, that the invasion from the land of Magog results in the permanent conviction "from that day and forward" that Jehovah is Israel's God (Ezek. 39: 22). Also the overthrow of this great host has a similar beneficial effect on the nations. "The nations shall know that I am Jehovah, the Holy One in Israel" (Ezek. 39: 7). It is necessary, therefore, to connect this invasion with the

times of the Great Tribulation and our Lord's return. It is not postmillennial but premillennial. It is to be distinguished from another movement at the close of the Millennium (Rev. 20: 8). This latter gathering of Gog and Magog is from "the four corners of the earth" and is just preceding the earth's conflagration. Ezekiel's Gog and Magog are from the uttermost parts of the north and the invasion is followed by the Jews dwelling "securely in their land" (Ezek. 39: 25, 26) and the close of the "captivity of Jacob" and "mercy upon the whole house of Israel." This invasion from the land of Magog and its allies is against Israel "in the latter years" when they are "gathered upon the mountains of Israel." Israel will be at rest, dwelling "in unwall'd villages" with their "cattle and goods." The invasion is "to carry away silver and gold . . . to take great spoil." The invaders come "like a storm" and "like a cloud" but they fall "with pestilence and with blood" and "every man's sword shall be against his brother." The burial of the dead requires seven months and for seven years fires are made of the implements of war. Scholars are quite uniform in saying that the prime mover of this invasion is Russia. "Gog, Prince of Rosh, Meshech, and Tubal," is in the lead. Rosh is a pronunciation for Russia, heard sometimes at this day. Meshech and Tubal were ancient warlike nations to the north, and Moscow and

Tobolsk may have been derived from these words. Moscow is again the seat of government in Russia and Tobolsk, east of the Urals, founded in 1587, is the capital of western Siberia. Persia, Libya and Ethiopia join in the invasion, also Togarmah, a country to the north, and Gomer. A. C. Gaebelein's commentary on Ezekiel *in loco* says, "Valuable information is given in the Talmud; Gomer is there stated to be the Germani, the Germans. That the descendents of Gomer moved northwards and established themselves in parts of Germany, seems to be an established fact." Even present-day movements indicate that Germany's future inclines towards Russia rather than towards the manufacturing and victorious allies to the west and south.

The Mediterranean area is the stronghold of the Kingdom of the Beast, the Anti-Christ. Ancient Rome's most dreaded enemy was Mithridates the Great of Asia Minor. The Parthians, east of the Euphrates, were never conquered, although Trajan for a time held a portion of their territory. The passing of the centuries has never obliterated the war potentialities of the regions north and east of Palestine. From these regions came the Turk and from the north will finally come the Assyrian and the hordes of the Prince of Rosh from the land of Magog. What more natural than to expect a coalition against the Beast from the northern powers? In fact, the events of the last seven

years all seem to be tending towards just such a counter rivalry and alliance of nations.

The hatreds and fears of the late war give no promise of passing immediately. There would be little difficulty at this day for Germany and Russia to organize just such an invasion as Ezekiel foretells. In moving upon Palestine to threaten Suez and possess other important vantage points of the recent Turkish empire, they would be displaying masterly strategy, and once strongly entrenched, it would be a gamble if another world war could dislodge them.

Preceding the coming of our Saviour, there are these exhausting wars of nation against nation and kingdom against kingdom.

**Tribulations and
Distress of
Nations** Babylon, the apostate church, will fall with a crash and bring

“death, and mourning, and famine” (Rev. 18: 8). The Anti-Christ will have set up his “abomination of desolation” and death will be the lot of all who refuse to worship his idols. “Brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death” (Mark 13: 12). Such days have never yet been when “all men” (Mark 13: 13) and “all the nations” (Matt. 24: 9) have hated them who loved the name of Jesus. The days are yet future when “the sun shall be darkened and the moon shall not give her light, and the stars shall be fall-

ing from heaven" (Mark 13: 24, 25). In the distress and perplexity of those days, men will faint from fear (Luke 21: 25, 26) and from the plagues of God they will gnaw their "tongues for pain" (Rev. 16: 10). John saw the angel who cast his sharp sickle into the earth. He "gathered the vintage of the earth, and cast it into the winepress, the great *winepress*, of the wrath of God" (Rev. 14: 17-20). For centuries God has been pleading through His Son. He has said to all men, "Hear ye him" (Matt. 17: 5). His Son has said, "Blessed are the meek." "Blessed are the merciful." "Love your enemies." "All they who take the sword shall perish by the sword." "With the same measure ye mete it shall be measured to you again." Yet we know that the multitudes and the kings of the earth have disregarded. The mercy, long suffering, and the goodness of God have not led to world-wide repentance. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8: 11). And thus in the Tribulation days, we will have the fruitage of all violence and lawlessness of which we have now but a flower and a bud. But God will speedily cut down the evil trees. "Even now the axe lieth at the root of the trees" (Matt. 3: 10). The world must take its baptism of fire since it will have none of the Christ and His ministering Spirit. All during the centuries the prom-

ise has stood, "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15: 13). All during the centuries, Christ has held the scepter of authority, has been supreme in grace as He will be in judgment. His "fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire" (Matt. 3: 12).

Even through the Great Tribulation "the Prince of this world" is being judged and a measure of judgment is being meted out to the ungodly, but ere long Jesus will appear in person and execute judgment upon the living nations. This is quite plainly told in Acts 17: 30, 31. God now "commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained." This man is Jesus who was raised from the dead. The world is the inhabited earth. (See the marginal reference.) Jesus begins the Millennium by a judgment of the living nations. And the Millennium closes with another judgment in which all the dead are raised. This is the divine order—He judges first the living and then the dead (2 Tim. 4: 1). "I charge *thee* in the sight of God, and of Christ Jesus who shall judge the living and the dead." "With righteousness shall he judge the poor, and

**Judgment Follows
His Coming**

decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked" (Isa. 11:4). What more natural or more in order, therefore, than for Jesus to open His Millennial reign with the purging of the living nations and a judgment that is final for those alive upon His return in glory.

Matthew has given us the details of this judgment of the nations. "When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats" (Matt. 25:31, 32).

In our Bibles we find mention of many judgments. We do not read of one general judgment for all men, saints and disobedient angels. There is not even such a Bible term as a "final judgment."

**Many Judgments
Mentioned**

We read of "the judgment of the great day." This is a judgment of "angels who kept not their own principality" (Jude 6). We read of judgments upon the living meted to such cities as Sodom, Nineveh, Tyre and Babylon. Speaking of those killed by the falling of the tower of Siloam, Jesus said to the Jews, "Except ye repent, ye shall all likewise perish," and it was literally fulfilled in the fall of Jerusalem a few decades later on. The judgment

for the believers' sins was borne by Jesus on the cross (Rom. 5: 16; 1 Pet. 3: 18). "Through one trespass *the judgment came* unto all men to condemnation" (Rom. 5: 18). But the condemnation or judgment that has threatened us through Adam is removed through Jesus and our believing in Him. The Christian, therefore, will not come "into judgment" (John 5: 24). The meaning is, "There is therefore now no condemnation" for us (Rom. 8: 1). However, even the Christian must "be made manifest before the judgment-seat of Christ" (2 Cor. 5: 10). This judgment of the Christian is the review of his life and the Judge's decision of the awards. All who have received talents must render a report. "So then each one of us shall give account of himself to God" (Rom. 14: 12). Fortunately the Christian can say, "He that judgeth me is the Lord." All judgment whatsoever or whensoever is rendered by Jesus. "For neither doth the Father judge any man, but he hath given all judgment unto the Son" (John 5: 22). We read of "a great white throne," and before this throne John "saw the dead, the great and the small" assembled. Many identify this judgment scene with that of Matthew 25 and consider them both as different views of the same judgment. That they are different judgments is evident because there is no mention of the dead in Matthew 25. They who receive judgment are "all the nations." They are the living nations

inhabiting the earth as mentioned in Acts 17: 30, 31. The judgment before "the great white throne" is based on books and the book of life. The judgment in Matthew is based upon the treatment of Jesus' brethren who are there at the judgment scene.

These brethren are the ones who have passed through the Great Tribulation. Some are returned

These My with Him from glory, some have
Brethren been brought to Him from here
and there over the earth. Jesus

had already said, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. 10: 41). They who go to the right hand have been merciful to Christ's disciples notwithstanding the propaganda of the Beast and the False Prophet. They have fed, clothed, sheltered and visited Christ's brethren at a time when the majorities hated them and delivered them to death (Matt. 24: 10). At a similar time, during the reign of Ahab and the wicked Jezebel, Obadiah was over the household of the idolatrous couple. When Jezebel had determined to slay all the prophets of God, this Obadiah "hid a hundred men of Jehovah's prophets by fifty in a cave, and fed them with bread and water" (1 Kings 18: 13). He, therefore, deserved a prophet's reward. These sheep who go to the right hand are

the Obadiahs of the latter days. Faith during the days of the Great Tribulation without love will profit nothing. Out of the great love of their hearts they have given more than the cup of cold water. They have championed Christ's cause by doing extraordinary things out of an extraordinary love. We may well believe that if there is anything lacking for their entrance into the Kingdom, that, like Paul of Tarsus, they will prayerfully and lovingly conform to all the wishes of their King. If Jesus in the exercise of His sovereign power could save Saul of Tarsus, a destroyer of the primitive Christians, how much more shall His mercy save these sheep who, at the risk of their own lives, have preserved and ministered to the lives of Christ's brethren. "Come ye blessed of my Father" is their reward.

A careful reading of the whole twenty-fifth chapter of Matthew will help to convince the open-

**A Review of the
Judgment Scene
of Matthew 25**

minded that the judgment scene it presents takes place on the earth. Our Saviour sits "on the throne of his glory." This throne is identical with that mentioned previously in Matthew. "Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19: 28). This is a Millennial scene where the Jews have come again into prominence and the

apostles and Christ's saints reign with Jesus as He promised.

"Again let it be noted that there is not a word about His bride here. He speaks as 'the King'; and He is never spoken of as such in His relation to the Church. In Revelation 15 the expression 'King of Saints' should be 'King of nations,' quoted from the words of Jeremiah."¹ There is not the least intimation that "the earth and the heaven" have "fled away" as is the case in the other judgment in Revelation 20. Jesus is seen in Matthew as "the Son of man." He left the earth as "the Son of man" and He comes back as "the Son of man." He went to the other country—heaven (Matt. 25: 14), and after a "long time" He has returned (Matt. 25: 19). Notice Jesus says to them who are welcomed to His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He is not speaking of their entering heaven at once, though, of course, eternal life and heaven will be theirs in the end. They enter the Kingdom, the Millennium Kingdom on earth that had been planned since the earth's foundation. If an earthly king were to say to a stranger or alien, "Come, inherit the blessings of my kingdom made secure from the signing of the Magna Charta," we would easily

¹ Wm. Kelley's lectures on Matthew *in loco*. Rev. 15: 3; Jer. 10: 7.

and quickly say that this was some English king honouring some mortal with the privileges of Great Britain. The "Magna Charta" determines the location of the kingdom. In a similar way, when Jesus welcomes the sheep to the Kingdom "prepared from the foundation of the world," He means the Millennium Kingdom that has been delayed since the days of Eden. To consider that He has heaven immediately in mind is not warranted by the text. Heaven is heaven and earth is earth.

Long before Jesus comes to judge the living nations, at the opening of the Millennium, or the dead surrendered by Hades and the sea at the close of the Millennium, the saints of God will have known the outcome of their lives.

**The Saints
Are Christ's
Brethren**

Immediately at death, the saints of God pass over to Paradise. They are in no suspense as to the outcome whether they are saved or not. Being saved and certain of the resurrection, Paul, as far as his bodily persecutions were concerned, could "stand in jeopardy every hour." He could even fight with beasts at Ephesus (1 Cor. 15: 29-32), since to fall by a lion's paw would be to arise to be with Christ. "God is not *the author* of confusion" (1 Cor. 14: 33). It certainly would be confusion to confess that Jesus had a group by Him who were His "brethren" and then to suppose that there were others who were also His "breth-

ren" (though ignorant of the fact) mixed up as sheep with the goats. Because of the brevity of the judgment scene in Matthew, every explanation may have its difficulties. However, should not this very brevity cause us to believe that Jesus meant the living nations when "he said all the nations" and is silent about the dead? Should we not believe that "these, my brethren," are the saints whom He has translated and returned in glory (Col. 3: 4); and other of His elect "from the uttermost part of the earth"? (Mark 13: 27). And should we not also take the praise and the condemnation in view of what the nations had actually and in fact done or not done to these brethren? This condemnation is in keeping with the sad lot of Dives who fared sumptuously and neglected Lazarus at his door. The praise is from One who Himself, also, went about doing good, but their salvation in no sense ignores the necessity of the cross or any other necessary requirement for entrance into God's Kingdom, whether the Millennium kingdom on earth or the more exalted Kingdom that shall obtain when Jesus shall surrender all to "The Father," "that God may be all in all" (1 Cor. 15: 27, 28).

XI

THE MILLENNIUM, OR THE KINGDOM OF A THOUSAND YEARS

A GOLDEN age to come has been the longing of the whole human race. Philosophers have written and poets, inspired and uninspired, have sung of the peace and blessedness of the coming era. Most religions have stressed this ancient longing of the human heart. Even the diplomats of our day encourage their taxpayers to bear the burden of state by promises related more or less to a coming Millennium. The popular declaration of the great war was that it was the way to final peace. Even if the winners have not stacked their arms and scrapped their war engines, at least the average man and woman made their sacrifices in the sincere hope that they were ending wars for all times to come. The hope of coming peace, of the day of universal brotherhood, of a time when evil shall be chained, is so strong, so persistent and so universal, that it may be called the paramount hope of the race. No matter if the past is strewn with the wreckage of human plans, no matter how many

**The Millennial
Hope**

schemes and dreams have proven to be mere illusions, the weary plodders of earth still plod on, straining their eyes for a glimmer of the golden and secure plateau, where storms never come, where the happy ones nestled upon its breast dwell in eternal amity and fraternal accord. Such a day, the Millennium, will surely come.

For nearly 3,000 years the Old Testament forecast of a coming Kingdom of God has been cherished by the devout Jews and accepted with a varied fervour and interpretation by the followers of the Nazarene. The New Testament, in plain and glorious language, tells of the coming time when Jesus Christ shall be King and when all on earth shall bend their knees to Him. For centuries past, believers in Christ have prayed, "Thy kingdom come——" "Come, Lord Jesus." "His appearing and His Kingdom" are the outstanding events for which the saints supplicate and for which the whole creation waits. The Bible Millennium is based upon the return of Jesus. In His day, His laws and His ideals will dominate the world. Not only will these laws and ideals be offered to man, but they will be enforced. He will rule the nations with a rod of iron. But this iron rule will be with the sole object of suppressing evil and evil-doers and protecting the righteous and augmenting the peace and happiness of all men.

The modern unbelief in the Bible Millennium is

chiefly because of the stupendous sweep and thoroughgoing character of the Millennium. The Bible teaches that the Millennium will be introduced suddenly and miraculously, that it will be accompanied by radical and abiding changes in nature and the world of beings seen and unseen. All this, of course, runs counter to the ordinary thought of man. Mortal man deals with time and footrules, God with the eternities of time and space. Man in the circumscribed confines of his mundane existence is prone to think only in terms of growth and development. He sees the blade of corn grow into the mature ear. He sees a rivulet of the mountain flow on into a broad river, bearing ocean steamers upon its bosom. And, therefore, all acts of God, past or prophesied, he connects with growing corn and broadening rivers.

God's Millennium will be the creation and gift of God. Man's Millennium is ever portrayed as a natural growth and an attainment of man. Men are fairly certain that they will move on into some kind of Millennium, but alas for the divisive, clashing and irreconcilable ways of attaining the great objective. The Communist is sure his way is right and so is the Bolshevik. There is a widespread idea that property and goods, either abundantly or equally distributed, would give all the Millennium a man could desire. Thus the Com-

Miracles Accompany the Millennium

Human Schemes for a Millennium

munist and the Revolutionist look upon themselves as prophets and saviours of men, even though the dagger and the red flag are their instruments of reform. There are, no doubt, on the other hand, merchants and princes of finance who, in the advocacy of free trade, open doors and consortiums, pride themselves as the heralds of the better day. The educationalist assures us that human misery and strife all emanate from ignorance. There is a general belief that education is the keyword, just as if more schools and learning would have tamed Germany or would make China a land where graft, disorder and disunion would be unknown. Democracy and liberty versus autocracy and tyranny are stoutly proclaimed as embracing the whole issue of human happiness, and yet we of the United States blush at our courts of justice, our gunmen and our bootleggers. Other idealists would bank everything on the League of Nations and the erasing of national boundaries, inscribing upon their banners, "First internationalism—then Peace and the Millennium."

Many church members of our day look for the Millennium apart from or before the coming of Jesus. The reason being advanced that the Gospel being the word of God, it must necessarily in this age win the obedience of all men. This anticipation, however, fails to consider the weakness and iniquities of men; it fails to consider that men are left entirely free to accept or reject the Gospel, and

that this very Gospel affirms the disobedience of man to its mandates down to the very last days before the coming of Jesus (2 Thess. 1: 8). The Gospel foretells the hatred of the world for them who proclaim it (John 15: 19), and that whether in the past, present or future, the hearts of men are represented by four kinds of soil, only one kind bearing fruit to perfection and in abundance (Matt. 13: 18-23).

If we had *perfect laws*, just and religious rulers subject to one central authority, a strong enforcement of law, coupled with mercy,
 Not Established
 By the Church most any one would think that heaven would be brought down to earth. This experiment will be carried out during the future reign of the Kingdom of Heaven. It will be God's last effort with the sons of Adam who live and increase upon His footstool. To try the experiment prematurely, that is, to place the Church of our age in the saddle and on the throne, can only end in failure. The only church organization that could at all expect to attain to any pretense of world domination, is the Roman Catholic Church. They are united; they have had a long training and experience and are well organized and officered; the obedience of their officers is unsurpassed; their faith in the Bible equals and surpasses that of many of the Protestants; through centuries of statecraft, they are adept politicians; they frankly aspire and strive for supremacy above

all kingdoms and states. The very ambition that some Protestants cherish for the Church of God has already been attempted by the Roman Catholic Church, and it will make one last effort when, with its allied or absorbed churches, it rides as a harlot upon the back of the ten-horned beast. The saints of God now battling with the infirmities of the flesh and catching foregleams of their Redeemer's glory by their very experience, will be the trained, worthy and trusty ones to rule over the earth in the Kingdom days. Apart from the Roman Catholic Church, were all Protestants to unite into a compact and strongly officered organization with the purpose of dominating the world and its governments, it is an open question whether they would long excel the Roman Catholic Church. After some decades spent in the experiment—such a gathering of power, such an amassing of riches, such a wedding to the world as this Protestant effort would necessitate, such a rivalry among church aspirants—would, in the end, materialize the Church and queer its attempt to introduce the Millennium.

The manner of the Millennium's introduction and the changes scheduled both in nature and realms of created beings are so stupendous that the average man's unbelief in these things ranges all the way from staggering doubt to pedantic sarcasm. The unscriptural schemes for introducing a Millennium generally have "natural development" as

their common characteristic. The Bible knows of no such a Millennium. The Millennium Kingdom of Christ is introduced suddenly. A stone "cut out of the mountains without hands" smites the great image of world powers. The gold, silver, iron and brass of these world kingdoms become "like the chaff of the summer threshing-floors." The little stone becomes a great mountain and fills the whole earth. Human hands have no part in it (Dan. 2: 34, 35, 44, 45). In the days of the confederacy of the ten kings who serve the Anti-Christ "shall the God of heaven set up a kingdom." In the climax of the blasphemous rule of the Anti-Christ, who "exalteth himself against" God, Jesus will come in open glory. He will overthrow this "lawless one," "with the breath of his mouth, and bring" him "to naught by the manifestation of his coming" (2 Thess. 2: 8). The inspired apostle, looking forward to Israel's restoration and other Millennial antecedents, says, "For he will finish the work and cut *it* short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9: 28).

When Jesus returns and establishes His Millennial Kingdom, one of the very first things will be to eliminate Satan, the chief author and promoter of evil, from any touch with men. However, one may be skeptical of the existence of Satan; the Bible from Genesis to Revelation affirms both the reality and

Satan Chained

the activities of this arch enemy of men. Jesus, in very plain words, says of him, "He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father thereof" (John 8: 44). God promised long ago after Adam fell under the temptation, that from the woman's seed one would come who would bruise the serpent's head (Gen. 3: 15). Blows against Satan began with the ministry of Jesus. The Cross, the resurrection, the Ascension, the Pentecost have all helped to wound the evil one. But the mortal wound is at hand. Satan will be hurled into the great abyss. The door of this spirit dungeon will be shut and sealed over him and thus his lusts and his lies will not weaken and deceive the nations any more during the thousand year period. At the Millennium's close he will be given a short reprieve before his final plunge "into the lake of fire and brimstone" (Rev. 20: 1-3, 7-10).

The elimination of evil from the Millennial period by the direct action of Jesus is an outstanding and striking feature of the Return and the Kingdom of 1,000 years. We have the Beast and the False Prophet "cast alive into the lake of fire" (Rev. 19: 20); there is the destruction of the godless armies at war in and around Palestine; there is the casting out of the goats at the judgment of

**The Wicked
Ones Banished**

the "inhabited earth." All during the Millennial period, if men turn from the just and righteous rule of the King into ways of iniquity, they will meet their deserved punishment. In that day sons of the rich and the daughters of princes will have no more favour, if evil, than the children of the poor. "With righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked" (Isa. 11: 4).

When our foreparents, Adam and Eve, walked in their ignorance of evil, we have reason to be-

Creation	lieve that Eden was a perfect and
Liberated	blissful abode for just such be-
	ings. Nature, made for man,

shared his fortune and wore a dress in harmony with the state of man. When Adam and Eve fell into sin, even the earth was put under a curse. Man, the master, being restricted in his liberties, nature, the slave, over which he was to rule, necessarily shared the fate of its master. All nature seems tremulous like a sympathetic harp responding to the stroke and moods of men. The flood in all its violence, its rains and its upheavals, was not more violent than the conduct of the wicked ones who laughed at God's warnings and rejected Noah's pleading. At the opening of the Millennium, nature, so out of tune now, will be keyed up to render marvellous harmonies appropriate to the

meek and holy ones who inherit the Millennial earth. Paul says, "For creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8: 20, 21). Evil, what of it remains, will be driven into a corner during the Millennial days. Righteousness will be predominant and God can trust men with more abundant harvests and the chastening scourges of earthquake, storm and flood will be unnecessary. "They shall not labour in vain, nor bring forth for calamity" (Isa. 65: 23). "They shall not hurt nor destroy, in all my holy mountain" and the reason closely follows, "For the earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (Isa. 11: 9).

This mysterious and outstanding change in creation will affect both the animal and vegetable king-

**The Vegetable
and Animal
Kingdoms
Transformed**

dom and work many coveted goals in the physical life of man. "The wilderness and the dry land shall be glad; and the desert shall rejoice and blossom as the rose."

"And the glowing sand shall become a pool, and the thirsty ground springs of water" (Isa. 35: 1, 7). "I will put in the wilderness the cedar, the acacia, and the myrtle, and the olive tree; I will set in the desert the fir tree, the pine, and the box tree

together: that they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this" (Isa. 41: 19, 20). If these were mere figures of speech, or poetical flights of the prophet, God's remarks that these changes will excite sober reflections on the part of observers would seem out of place. The "hand of Jehovah" will be acknowledged as the cause of it all. It will not be the result of natural law. The beasts of the field are told not to fear "for the pastures of the wilderness do spring, for the tree beareth its fruit, the fig tree and the vine do yield their strength" (Joel 2: 22). So prolific and generous will Mother Nature become we are assured that the "plowman shall overtake the reaper, and the treader of grapes him that soweth seeds" (Amos 9: 13).

Since rivalry and violence shall cease among men during the Millennial days, a marvellous change will come over the beasts of the field. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den" (Isa. 11: 6-8).

The healing transformation of the physical be-

ing of men during the Millennium, doubtless will be partly due to the fact that sin will be reduced to the minimum, but by far the larger cause will be the miracle of God's own act.

**The Lives and
Fortunes of
Men Improved**

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing" (Isa. 35: 5, 6). Jerusalem's inhabitants, in particular, will receive the blessings of God. "There shall be heard in her no more the voice of weeping and the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed" (Isa. 65: 19, 20).

When Jesus was on earth 1,900 years ago, His compassion went out to all. They who had infirmities and sicknesses were made whole (Matt. 14: 14, 35, 36). Jesus will reign in royal splendour during the Millennium,

**Jerusalem the
World's
Metropolis**

and neither His compassion nor His kingly dignity will permit of the lamentable sights and infirmities of our day. "Christ is King" will be the watchword and the popular phrase of the day. "He shall have dominion also from sea to sea, and from the River unto the ends of the earth. . . . All kings shall fall down before him. . . . He

will have pity on the poor and needy. . . . He will redeem their soul from oppression and violence" (Ps. 72: 8-14). "He shall reign as a king and deal wisely, and shall execute justice and righteousness in the land" (Jer. 23: 5). The blessed rule of the Lamb of God and His healing benefactions will be in marked contrast to tyranny and destructive reign of the Anti-Christ. The joys and abounding health and plenty of the Millennium will be gratefully felt and acknowledged by all. "Men shall pray for him continually; they shall bless him all the day long" (Ps. 72: 15).

Jerusalem will be the center of world government during the Millennium. "It is the city of the great King" (Matt. 5: 35). "For Jehovah dwelleth in Zion" (Joel 3: 21). The continued references to Jerusalem in the Old Testament and its coming exaltation and joy can be explained only by its becoming the regal residence of Jesus and the religio-political capital of the world. Jerusalem will be "lifted up" and Zion will be exalted above the surrounding hills during the terrestrial changes at the dawn of the Millennium. "Jerusalem shall dwell safely" and "there shall be no more curse" (Zech. 14: 9-11). It is unnecessary to think of Jesus being permanently resident in Jerusalem. At times He will doubtless be bodily and visibly present, but being the Son of God, and having other Kingdoms under His control, we must give to Him the same liberty He reserved for

Himself after His resurrection. When it pleased Him, He appeared to His disciples. When His personal presence was non-essential, He vanished from their sight.

The sons of this world "lord it over" all descendants of Adam. They whom we call kings and "their great ones exercise authority over them." In the Kingdom days of the Millennium, Christ and His saints will do the ruling and, scattered through the earth, the Jews will be preëminent in all minor places of authority. "Their seed shall be known among the nations, and their offspring among the people" (Isa. 61: 9). The world to come, or rather, "the inhabited earth," will not be subject unto angels (Heb. 2: 5). It will be subject unto the Son of man (Heb. 2: 8), and thus God's original purpose of the Lordship of Adam over the earth will be accomplished. But Jesus will share His rule with His brethren whom He has redeemed, sanctified and called unto glory (Heb. 2: 10, 11). The saints gathered during the centuries and translated at His visible coming for them, will dwell near to Christ and "ever be with the Lord." The Church being "members of his body" (Eph. 5: 30), will share most intimately and fully with Jesus in the over-lordship and management of the Millennium earth. "If we died with him we shall also live with him: if we endure, we shall also reign with him" (2 Tim. 2: 11, 12).

**The Saints Reign
With Christ**

God has preserved the seed of Abraham because of what they would do for God in the latter days.

**Israel's Return
to Leadership**

In the beginning God wished the Jews to be "a kingdom of priests, and a holy nation" (Ex. 19: 6).

Later on, and in spite of their apostacies, God still clung to His original thought and steered it into a purpose. "But ye shall be named the priests of Jehovah; men shall call you the ministers of our God" (Isa. 61: 6). "Thy people also shall be all righteous; they shall inherit the land for ever . . . that I may be glorified" (Isa. 60: 21). "And they shall call them The holy people, The redeemed of Jehovah" (Isa. 62: 12). We Gentiles must acknowledge that all of God's past revelations and mercies have come to us through prophets and apostles who were of the seed of Abraham. The Bible prophesies a coming spiritual ascendancy and leadership of the Jews. "Ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. 8: 23). This leadership will follow their national repentance and return to their land. "And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; . . . In that day there shall be a great mourning in Jerusalem" (Zech. 12: 10-14).

The goodness and resourcefulness of God which set aside the law for the grace of the Gospel, met nothing but the bitter opposition of the Jews. Even Jewish Christians contended that they must be circumcised and keep the law of Moses (Acts 15: 1). Their narrow and ungenerous minds could think only in terms of the old covenant. A similar situation prevails to-day. In the minds of many Christians it is unthinkable that God can advance; that His grace now limited to the Church, can be expanded to include all the children of earth and embrace them in a great earthly Kingdom of love, giving back to the Jews their original primacy as the priests and ministers of God. But nevertheless, such will be the indulgence and such is the purpose of God. In this age, "many are called, but few are chosen" (Matt. 22: 14). In the Kingdom days, all will be called and most will be chosen (Acts 15: 17). The Church did not destroy nor blot out anything that was good or permanent in value, either in the law or in the lives of the patriarchs. The Church profited from the past and absorbed it. In like manner, the Millennial Kingdom will not destroy nor set aside anything of value in the Church. It will absorb and enlarge all its vital elements. The Church was not revealed in the prophets. Its mystery and exalted truths would not have been understood. Many of the mysteries of the King-

**Spiritual Values
Preserved in
the Kingdom**

dom are still unrevealed. They would not be grasped were they set forth in advance.

The economy of God in saving loaves and fishes is likewise shown in the imparting of divine truths.

**Some Things
Hard to Be
Understood**

There is no use to be told heavenly secrets when we stagger under what is told of earthly things.

God tells of the Jew's restoration to his land; his repentance; his building of a great temple; also the unity and universality of mankind's worship of God, having one great central sanctuary in Jerusalem. All these things are Millennial aims and promises relating to this earth. But even so, the difficulties and problems seem so great that the average church member either ignores them or looks upon them as crass materializations of poetical metaphors. We should not wonder, therefore, that God has not gone into more of detail about other unrevealed relations, activities and circumstances pertaining to the Millennium. Perhaps to a Gentile mind, nothing is more mystifying than the great temple to be placed upon Mount Zion. But let us remember that God has to deal with the whole human race. Even Western Gentiles, as is shown in the worship of Greeks, Anglicans and Roman Catholics, have shown an age-long preference for ritual and the ceremonial in worship. This is so strong in all Orientals that it may be called an instinctive Oriental trait. We should not expect God to unmake or recreate men even in

the Millennium. May it not be, therefore, that the Millennial temple will be just such a temple as will fit into the worshipful instincts and heart needs of all men, whether they be American, African, Asian or European? A central temple of God will not prohibit other sanctuaries or halls of worship all over the globe any more than Herod's temple made prohibitive the synagogues of Jesus' day.

God, long ago, placed Jerusalem "in the midst of the nations" (Ezek. 5: 5). It is strategically

**Pilgrimages to
the Holy City**

located to receive the delegations who will flock thither from Europe, Asia and Africa. Isaiah saw this coming exaltation of Jerusalem. "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2: 1, 2). "The name of the city from that day shall be, Jehovah is there" (Ezek. 48: 35). Because of what God has done for Palestine and Jerusalem, "the nations that are left round about" "shall know that I, Jehovah, have builded the ruined places, and planted that which was desolate" (Ezek. 36: 33-36). "That nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60: 12). In spite of all of God's judgments upon the wicked and His mercies shown the righteous, let

us not think that all men will voluntarily worship God during the Millennium. Zechariah tells us one of the ways that Jesus the King will constrain the indifferent and rebellious. "There shall be no rain" for those families of the earth who neglect the required visitations to Jerusalem and the worship of "the great King" (Zech. 14: 16-19). Assyria immediately to the east and Egypt to the south, will be transformed into a blessing and will come in for a share of Palestine's favours. God will say, "Blessed be Egypt, my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19: 25). Palestine, therefore, so far as contiguous lands are concerned, will be flanked by friendly and worshipful peoples. What could be more fitting than for delegations to approach Jerusalem with their hearts already quickened by worshipful sights and holy anthems enjoyed while en route through Egypt and Assyria.

To the eminently practical, aggressive and tax-burdened Westerner, perhaps few Millennial promises make the appeal and create more interest than the hope of abiding peace. The war dogs will be chained during the Millennium. The war god will be dethroned and all his altars dismantled (Mic. 4: 3). Some one has estimated "that of 3,314 years of recorded history, 227 only have been years of peace." The late European war closed with 10,091,834 having died in battle.

**Swords Beaten
Into Plowshares**

Hazael, the Syrian, counted it a "*great thing*" to be a warrior, but the prophet Elisha wept as he prophetically looked forward to Hazael's career saying, "I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash in pieces their little ones, and rip up their women with child" (2 Kings 8: 11-13). Civilization does not soften nor make more merciful the conduct of war. Hazael's conduct of war and his instruments of death would be counted childish in our day of poison gases, submarines and high explosives. Apart from the cruelties and sufferings of war it will be a tremendous asset to turn war revenues into the public welfare. The United States, for the fiscal year 1919-1920, not considering loans to Europe, spent \$2,890,000,000 for pensions, interest and other expenses arising from past wars, against \$65,000,000 for public works. In the same year they spent \$1,348,000,000 on the army and navy as precautions for future wars, against \$59,000,000 for research, education, public health and development. The financial loss is perhaps one of the minor features of war. There is a loss of intellectual and moral force. Let us turn about all the intellects devoted to war and set them at work upon helpful and saving methods and devices and here alone, by such an outcome, we would have a very fair Millennium.

During the Millennium there will be but one re-

ligion and one worship. Before the Millennium the Anti-Christ will have made his cruel attempt at a centralization and unification of religion. His exaltation of himself as God and the idolatrous images of himself which he compelled the nations to worship, these memories during the early days of the Millennium will be in marked contrast to the holy and soul-satisfying worship of God the Father and Jesus Christ His Son. Every idol will fall and every idolatrous temple will either be razed or transformed into a tabernacle of the one true and living God, when Jesus returns to reign over the whole earth. The divisions which have distracted Christianity and those larger divisions which have fenced off the race as Jews, Mohammedans, Brahmins, Confucianists and Buddhists, will all pass away. Around this earthly orb with the circuit of the sun, will move one glorious and united anthem of praise to God Almighty. The imagination would eagerly turn the veil from those coming years when our cities will have their great sanctuaries and their great audiences participating in the worship of the Lamb of God. Music, art, poetry and drama will all be elevated and purified during the Millennium and in the sphere of religion they will make their contributions to the expansion of the human heart and its adoration of the Saviour and Redeemer of all men.

Mary, the mother of Jesus, may have had the

Millennial glories in mind when she said, "He hath put down princes from *their* thrones, and hath exalted them of low degree. The hungry he hath filled with good things; and the rich he hath sent empty away" (Luke 1: 52, 53). The Millennium will be a time when we shall be free from the tyrannies of organized selfishness and the pride of privileged classes. The opium traffic has as its base the greed and selfishness of men. So we may say of the liquor traffic, prostitution, slavery, child labour and the oppression of the poor. In the Millennium, those who hold positions of public trust will use and not abuse their trusts. "The meek . . . they shall inherit the earth" (Matt. 5: 5). The military classes, the governmental favourites, the century-old aristocrats, shall be deprived of fencing off the land for revenues to be spent upon their luxuries and dissipations. Jesus said, "For ye have the poor always with you" (Matt. 26: 11). We need not think that even the Millennium will eradicate mental and physical idiosyncrasies which are conducive to poverty. However, those social and governmental causes which have compelled poverty and made slaves of even capable and thrifty men, will most surely be swept away. Every man will have a fair chance, a square deal and an open field. "They shall sit every man under his vine and under his fig-tree; and none shall make them afraid" (Mic. 4: 4). There shall

Evil of All
Sort Ejected

be no restraint upon human liberty so far as each one conducts himself righteously towards his fellows with due reverence towards God. A trust bent on the destruction of competitors is as unthinkable during the Millennium as the Russian Communists' attempts to efface the differences of men and nullify the Lord's own words that He gave more talents to some men than to others; "to each according to his own several ability" (Matt. 25: 15).

The day will come when "the kingdom of the world is become *the kingdom* of our Lord and of his Christ" (Rev. 11: 15). Daniel caught a vision of the golden age: "the ancient of days came, and judgment was given to the saints of the Most High, and the time came that saints possessed the kingdom" (Dan. 7: 22). "Every plant, which my heavenly Father hath not planted, shall be rooted up," said Jesus (Matt. 15: 13). There will be an uprooting of our social evils and other evils of age-long standing at the opening of the Millennial days. Jesus will "send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity" (Matt. 13: 41). All these things scheduled for the consummation of our age and the opening of the Millennium are glorious to contemplate. It will be far more glorious to realize these things and it is not at all an impossibility that some who read these words may shortly pass over into the better age.

XII

VISTAS OF GLORY AND ETERNAL DAY

THE Millennial Kingdom of God opens with the most favourable circumstances conceivable to the peace, happiness and righteous living of men. Satan is cast into the abyss and chained. False religions and their idols shall utterly pass away (Isa. 2: 18). Nature is quickened into a richer and more glorious experience and the reactions are felt in large harvests, the docility of wild animals and the longevity, health and contentment of men. The unrighteous ones are removed from the earth upon the coming of Jesus. All during the one thousand years, there is rest from war and the exactions of tyrannical governments. Christ is King. The Jews, trained by their adversities of centuries, and forever settled in their faith through their own fulfillment of prophecy and the visible return of their Messiah, are as a nation wholly consecrated to the worship of God. They become wholly engaged in teaching and securing the acceptance of the Holy One whom their forefathers crucified. The Gentiles who are left after the wars and desolations of the Great Tribulation, are fairly consecrated to God, at least, there is little or no open disobedience.

**Millennial
Blessings**

But just here lie hidden some negative features of the Millennium. Sin is still lurking in the hearts of some men. They who fail to go up to Jerusalem, will receive no rain (Zech. 14: 17).

**Sin Lurking in
the Corners**

The ungodly still must be warned "for the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60: 12). "The sinner being one hundred years old shall be accursed" (Isa. 65: 20). God gives encouragement in these days for the Gentile who is zealous for Jehovah, "Neither let the foreigner, that has joined himself to Jehovah, speak, saying, Jehovah will separate me from his people" (Isa. 56: 3). While there are multitudes wholly in deed and in truth obedient to God, there are unidentified numbers who in act conform to the requirements of the Great King, but in truth and in heart they are not with Him. Truly the Kingdom has come, but there will still remain the need for all devout souls to pray, "Thy will be done on earth as it is done in heaven."

God has drawn aside the curtain at the close of the Millennium to let our eyes fall upon a sad insurrection which breaks out at the end of the Millennium. "Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to war: the number

**The Earth's
Last War**

of whom are as the sand of the sea" (Rev. 20: 7, 8). Let us note the number who turn from the righteous and Holy King to the service of Satan: they "are as the sand of the sea." The Millennium thus ends. As far as mortal man is concerned, there is no room for boasting. The moment the restraint is removed, the moment man is left free to choose between God and mammon, a number "as the sand of the sea" choose the alluring deceptions of Satan. Rather than enjoy the beneficent verities of the personal reign of the Son of God, which verities and their blessings have been tried out for a full thousand years, a great multitude rally to the banner of the Evil One. There remains for them nothing but the destruction which such men deserve. "Fire came down out of heaven, and devoured them" (Rev. 20: 9). Through all the centuries of Gospel grace since the cross, multitudes have turned a deaf ear to the pleadings of God. Throughout the 1,000 years of the Millennium, notwithstanding the increased helps for righteous living and the strong rule of the Son of God and His loyal agents, there have been rebels who have given but a feigned obedience. The moment Satan is free, these rebels gather together and concentrate upon an attack, whose aim is the overthrow of the Millennium and all its chief supporters and promoters. They "compassed the camp of the saints about, and the beloved city" (Rev. 20: 9).

Let the reader note the absence of any record of time in this brief narrative. It is after the expiration of the 1,000 years that this **Time Unrecorded** revolt is launched. Some time, therefore, must have been required for the organization of such a force and their equipment with instruments of war. God waits until they have actually thrown their forces around Jerusalem, "the beloved city." Then He sweeps them away as mists of the morning are dissolved under the rays of a summer's sun. The Devil is "cast into the lake of fire and brimstone" (Rev. 20: 10). The earth and our heaven must undergo a great change, "The earth and the heaven fled away; and there was found no place for them" (Rev. 20: 11). "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more" (Rev. 21: 1). Peter speaks of these tremendous transformations, "The heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." "But according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3: 10-13).

After these changes and new creations, we read of "the lake that burneth with fire and brimstone" (Rev. 21: 8). This prison for the lost has, therefore, survived the changes terrestrial and celestial which have effaced the old order of things.

The prison house becomes the final abode of the Devil, the Beast, the False Prophet, and all whose names were "not found written in the book of life" (Rev. 20: 15). Surely this "lake of fire," figurative though one may consider the term, is not an inviting abode. The unrighteous and the filthy are there who remain or advance in their unrighteousness and filthiness (Rev. 22: 11). Liars, workers of abominations and the unclean are there (Rev. 21: 27). There dwell also, "the fearful, and unbelieving, and abominable, and the murderers, and fornicators, and sorcerers, and idolaters" (Rev. 21: 8). A gruesome company, a frightful abode, an existence of torment "for ever and ever"—this "lake of fire." Forsaken of God and abandoned to a company and environment consonant with the evil they have cherished, they who enter the abode of the lost say farewell to peace, hope, happiness. God gives us but a few brief words about the abode of the lost; the curtain then falls like a mantle of darkness upon a night that knows no end.

When Jesus said, "Every plant which my heavenly Father planteth not, shall be rooted up"

**Evil Plants
Uprooted**

(Matt. 15: 13), He uttered a truth which was a truth of necessity, from our conceptions of God. God, in the sovereignty of His power and the exercise of His holy and all-righteous will,

must uproot all evil plants. Tares and wheat may grow together for a time, but it cannot be forever. Some day God must cleanse all His threshing-floors. The gathering of wheat into the garner and the burning up of the chaff, is as natural and as inevitable a work of God as it is the natural and common sense way of men. God's chosen agent for the uprooting of all evil is Jesus Christ, His Son. We have one era of the Son's effort for this earth in the Gospel age, in which we live. Another era follows, that of the Millennial age. At the end of the Millennium, the passing of time is unrecorded, but Jesus Christ remains the ascendent King. The earth's conflagration, another judgment and new creations constitute a parenthesis between the Millennium and the time when the worthy ones are safely and happily domiciled upon the new earth, under the new heavens.

These great changes and victories of the Lamb of God recorded in the last of Revelation, in the briefest manner relate chiefly to the earth and its inhabitants. We get no mention here of reigning over the principalities and powers. Paul said of Jesus, "In him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers" (Col. 1: 16). Principalities and powers were humiliated by the Cross (Col. 2: 15), yet they continue their wicked war-

**The King Wears
Many Diadems**

fare against the followers of Jesus (Eph. 6: 12). When God exalted Jesus at His ascension, He placed Him "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet" (Eph. 1: 19-22). It has pleased God to commit the cleansing of the earth and the heavens to His Son (Heb. 9: 23). "But now we see not yet all things subjected to him" (Heb. 2: 8). Satan and his depraved allies will be cast into the lake of fire as we have seen after the Millennium. But there is a class of fallen angels who never have been free to tempt and accuse us mortals. They are the ones "kept in everlasting bonds under darkness unto the judgment of the great day" (Jude 6). Jesus will continue His reign until all enemies are put under His feet (1 Cor. 15: 25). Every knee must bow to Him "of *things* in heaven and *things* on earth and *things* under the earth" (Phil. 2: 10). The saints will be closely related to Jesus in all the future reaches and executions of His power. Thus we judge angels (1 Cor. 6: 3) because Jesus' headship is shared with His Church "which is his body, the fulness of him that filleth all in all" (Eph. 1: 23). Some glorious day, the reign of Jesus as the Son shall be completed, but when? the Bible gives no indication. "And when all things have been subjected unto him, then shall the Son be sub-

jected to him that did subject all things unto him, that God may be all in all " (1 Cor. 15: 28).

We have touched in this manner upon the vast domains visible and invisible, over which Jesus will

**The Exalted
Position of
the Saints**

some day reign supreme, lest some of our readers should limit His Kingdom reign simply to our earth, and lest we limit the joy and activ-

ities of the church saints entirely to those marvelous and all but unthinkable blessings enumerated in Revelation 21: 1-22: 5. The saints are " joint heirs with Christ " (Rom. 8: 17), " for which cause he is not ashamed to call them brethren " (Heb. 2: 11). And because of the mysteries of our unearned adoption as sons, Jesus prayed, " Father, I desire that they also whom thou hast given me to be with me where I am, that they may behold my glory " (John 17: 24). Here, then, in these foregleams of our future glory is the core, the culmination, the holy of holies of the saints' heaven. Joint heirship with Christ, both spectators and participators of His glory, eternal fellowship with Him in His reign, and constant communion with Him whichever shall be the mansion where He shall tarry of the many which are in His Father's house.

We have been speaking only of those Gentile and Jewish saints who constitute the Church. They are the worthy ones, the wise virgins who will be domiciled in a certain place prepared for

them in heaven (John 14: 3). They shall "ever be with the Lord" (1 Thess. 4: 17) and "sit with him in the heavenly places" (Eph. 2: 6). It is incomprehensible to us, and so marvellous to the angelic hosts is our unmerited exaltation that throughout the ages to come, "the exceeding riches of his grace in kindness towards us in Christ Jesus" (Eph. 2: 7) will be a theme ever new and unfathomable. The cross will be the theme for anthems of praise eternally.

After the translation and completion of the church saints, which constitute a special people

**Other Recipients
of God's Grace** whom God is taking out for His name (Acts 15: 14), there are many others who will receive the grace of God, "the residue of men . . . and all the Gentiles" who become God's children during the Millennium. Then there are those living at Jesus' second coming, the sheep who have been kind to His brethren. And there are the ones who have not participated in the great insurrection at the close of the Millennium. All these righteous inhabitants of the earth will survive our planet's baptism of fire. They will be tucked away under God's hand and in due time they will be transferred to their new home, the new earth which God has created. They dwell upon this new earth and have access to the New Jerusalem, through gates which ever stand ajar. The fruits of the tree of life give them food worthy of immortals and the

trees' leaves are for the healing of these nations (Rev. 22: 2).

In the new earth God says, "Behold, I make all things new." They are not only new but they are eternal. "The things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 18). God will "make to tremble not the earth only, but also the heaven." There will be "the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain" (Heb. 12: 26-28). We know that all things seen change, dissolve and wear away, not only the rainbow, but also the everlasting hills. The penetrability and changeability of matter and its quixotic, ghostly ways are seen in decaying logs, rusting iron, the transmutation of metals and the potentialities of radium. Even the burning star worlds above us as well as the chameleon's skin suffereth many a change. The archeologist tells of the past foundations of buried cities, layer upon layer, but the New Jerusalem of the new earth which Abraham sought, will never crumble because its builder and maker is God (Heb. 11: 10).

The new earth is a righteous earth. Not till then will the age-long prayer, "Thy will be done on earth as it is done in heaven," be completely and eternally fulfilled. Evil "shall in no wise enter into it" (Rev. 21: 27), "and there shall be no

curse any more" (Rev. 22: 3). A wall, a demarcation of the New Jerusalem from the surrounding spaces there will be, but the gates are ever open. The dogs and all other evil and unworthy beings are "without" (Rev. 22: 15), far, far removed and committed to the abyss (Luke 8: 31) or the place "prepared for the devil and his angels" (Matt. 25: 41).

All the things which have wrung our hearts, troubled our souls and made our nerves quiver with distress and pain, will have passed away. God "shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away" (Rev. 21: 4). "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21: 6). "And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb" (Rev. 21: 23). "And there shall be night no more" (Rev. 22: 5), "and the sea is no more" (Rev. 21: 1). "He that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto foun-

All Unrighteousness is Excluded

The Happy State of His Servants

tains of waters of life" (Rev. 7: 15-17). Jesus will forever be their Good Shepherd.

The angel of Jehovah appeared unto Moses "in a flame of fire out of the midst of a bush . . . the bush burned with fire, and the bush was not consumed" (Ex. 3: 2-5). The place proved to be "holy ground," and "God called unto him out of the midst of the bush." Later on, this same Moses built a tabernacle for Jehovah. "Then a cloud covered the tent of the meeting, and the glory of Jehovah filled the tabernacle" (Ex. 40: 34). The tabernacle was replaced by Solomon's temple, and herein the ark was deposited. "And it came to pass . . . that the cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah" (1 Kings 8: 10, 11). There shall be a new temple during the Millennium and again the "glory of Jehovah" will fill the house (Ezek. 43: 5; 44: 4). The Jerusalem of the Millennium will be known as *Jehovah-Shammah*, because "Jehovah is there" (Ezek. 48: 35). "And Jehovah will create over the whole habitation of Mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night" (Isa. 4: 5). Thus step by step, with an ever-ascending glory, God has revealed Himself to men and has sanctified His place of meeting.

But in the time of the "new heavens and the new earth," the veils will be taken away. The tabernacle and the temple were but "copies of the things in the heavens" (Heb. 9: 23). It was not lawful for Paul to speak directly or at all of what he heard and saw in heaven itself (2 Cor. 12: 4). It is not expedient for us to know some things now (Acts 1: 7; Col. 2: 18). "For now we see in a mirror, darkly; but then face to face" (1 Cor. 13: 12). The days will come when we will not only see Jesus "as he is" (1 John 3: 2), but in the New Jerusalem, the mediums of temples, tabernacles, clouds and burning bushes will be supplanted by the unveiled glory and the actual presence of God, the Father. "And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof" (Rev. 21: 22). In our mundane existence, "no man hath seen God at any time" (John 1: 18; 6: 46), excepting, of course, the ones favoured with companionship with Jesus (John 1: 14; 14: 9). In the new earth, all shall behold the glory of God and the Lamb. "The throne of God and the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name *shall be* on their foreheads" (Rev. 22: 4). "Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples" (Rev. 21: 3).

When Jesus said, "In my Father's house are many mansions" (John 14: 3), He opened up a glimpse into God's vast estates of which few of us ever dream. Instead of "mansions," if we turn to the margin, we find "abiding places." In God's vast domains, so vast that even space and eternity may be crowded to contain them all, He has many "abiding places." The "new earth" belongs to those nations and the deserving ones who were worthy of eternal life, but not selected to constitute a part of the bride, whose members are completed before and during the interim of the two stages of Jesus' second coming. The "new earth," cleansed and recreated by the hand of the Almighty One, becomes one of His abiding places. Since He and the Lamb are there, what about the Bride, the Lamb's wife? She, too, is there. She shares with God and the Lamb the beautiful city, "the Holy City, the New Jerusalem." So beautiful is this resplendent city, that John says (Rev. 21: 2) it has all the attractions of a "bride adorned for her husband." In Revelation 21: 9, an angel said to John, "Come hither, I will show thee the bride, the wife of the Lamb." No doubt the angel gave John a wondrous view of the glorified Church, just as He had said He would do. John omits a detailed narrative because it was the Holy Spirit's purpose to describe the Holy City itself and impart

**The New
Jerusalem a
Home of the
Bride**

to us the welcome revelation that God and the Lamb would be tabernacled in the Holy City. Since the Lamb is there, "the bride, the wife of the Lamb," is there also.

How many myriads of angels God has, God only knows. "Innumerable hosts of angels"

**Joy Over the
Sheep Which
was Found**

(Heb. 12: 22) is for us an inconceivably large number. How many "abiding places" God has where His beings dwell, He only knows. We have but a hint of the number in the reference to the "many mansions." Jesus went to prepare a special place for the inner circle of His saints. "God is not ashamed of them, to be called their God; for he hath prepared for them a city" (Heb. 11: 16). Do we remember the parable of the lost sheep? Do we remember the joy when the lost sheep was found? Yes, there was more joy over it than the ninety and nine that went not astray (Luke 15: 3-7; Matt. 18: 12-14). This joy is true to fact whether we consider sheep, individual sinners or a lost race. God has more joy over His adopted sons of Adam who went astray into the mountains of sin and were found, than over the hosts inhabiting His many abiding places who have never gone astray.

We need not marvel then that Revelation closes with the curtain still drawn across God's other mansions, His other abiding places. We love Him and worship Him all the more because He

has willed to live with us at all and let us see His face. And who knows! It may be that His

**God's Goodness
and Grace**

most beloved abiding place will be the new earth and the Holy City.

Why not? The Son showed the immeasurable reaches of His love by coming to the earth and dying on the Cross. The Son did this. But let us not think for a moment that the Father was an indifferent spectator. "God so loved the world, that he gave his only begotten Son." For ages past, God has had His eye on our globe. It has cost Him a lot, too. He, too, has suffered and has made His investments of compassion. And so God, "the God of our Lord Jesus Christ, the Father of Glory" (Eph. 1: 17), not only adopts us and saves us and takes us up into His arms of love, but He will actually dwell with us, we shall see His face, and be gathered about His knees, down on the "New Earth." "Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved" (Eph. 1: 3-6).

And now, dear readers, we have come to the

conclusion of the twelve chapters, written to set forth His appearing and His Kingdom. These important themes mentioned throughout the New Testament, are set forth with added emphasis and detail in Revelation, and it is the will of God that they be given serious consideration by His children. Our Lord says, "I Jesus have sent mine angel to testify unto you these things for the churches" (Rev. 22:16). The angel who revealed to John the plagues of the Great Tribulation, the overthrow of Babylon, of Satan, the Anti-Christ, and the False Prophet, the Kingdom triumphs of the Son of God, and the future joys of His Saints said, "These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to show unto his servants the things which must shortly come to pass" (Rev. 22: 6). There will surely be a fulfillment of everything God has foretold. When Solomon was blessing the assembly at the temple's dedication, he could say of Jehovah, "There has not failed one word of all his good promise, which he promised by Moses his servant" (1 Kings 8: 56). Some day, we, too, standing at the close of the Millennium, can say, "There has not failed one word." God has emphasized the importance of the prophecy of Revelation by a warning, "If any man shall add unto them, God shall add unto him the plagues which are written in this book:

**God's Concern
About These
Themes**

and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22: 18, 19).

Let us pause to reflect that the parting words of Jesus are, "Yea: I come quickly" (Rev. 22: 20).

**The Importance
of the Second
Coming**

His second coming, therefore, is the very last thing He mentions. It is God's parting word in the Bible. Saving for the benediction of John, the revelator, John's last words are, "Amen: come, Lord Jesus." These parting words of Jesus and the beloved apostle are in keeping with the repeated mention of the second coming from Matthew to Revelation. Matthew, Mark, Luke, John, Paul, Peter, James, Jude, and the writer of Hebrews, have again and again stressed this important teaching. Our Lord has commanded us to watch "at every season, making supplication," that we "may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21: 36). Elders are to rule in the expectation since "the chief Shepherd shall be manifested" (1 Pet. 5: 4). We are to assemble together and exhort one another, "And so much the more, as ye see the day drawing nigh" (Heb. 10: 24, 25). Every time we observe the Lord's Supper we "proclaim the Lord's death till he come" (1 Cor. 11: 26). The hope of the second coming has a very efficacious influence upon

the whole life of the Christian. John says, "Every one that hath this hope *set* on him purifieth himself, even as he is pure" (1 John 3: 3). And Paul, in view of the coming of Jesus, exhorts the Colossians, "Put to death, therefore, your members which are upon earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry" (Col. 3: 4, 5). His coming helps us to cultivate patience (Jas. 5: 7, 8; Heb. 10: 36, 37) and every other Christian grace (1 Thess. 5: 23, 24; 3: 12, 13; Phil. 1: 10). How small and trivial do the little vexations and disappointments of life appear, when we look forward to His coming glory, His awards and His adjustments. And, too, how commonplace, how frightful do alluring temptations become when we think of the Holy One, like whom we ourselves shall be, beholding Him and dwelling close to Him forever. Lord Shaftesbury, of England, once said, "I do not think that in the last forty years I have lived one conscious hour that was not influenced by the thought of the Lord's return."¹ Can any one think that the beloved apostle ever lost sight of His coming? No, it must ever have been in his mind, because he lay on His breast at the Last Supper, he heard from His lips of the "many mansions," he heard the angels pledge that He would return as he "beheld him going into

¹ Quoted by Hubert Brooke, p. 33, "The Fact and Features of Our Lord's Return."

heaven," on Patmos he saw His glory, and again, he was moved of the Spirit to reiterate His coming. John wrote his Gospel to cause us to believe in the deity of Jesus (John 20: 30, 31) that we might "have life in his name." He wrote Revelation to show unto God's servants "the things which must shortly come to pass" (Rev. 1: 1; 22: 6), and because the coming is the paramount theme, it is mentioned first, immediately following the invocation, "Behold he cometh with the clouds" (Rev. 1: 7), and finally, immediately preceding the benediction (Rev. 22: 20).

Constrained by the thought that these chapters would be pleasing to God, and that He might use

Conclusion them in behalf of His children, the author has pressed on to the completion of this book. He now commits it to God for His blessing. It has been a daily prayer while the manuscript was in course of preparation, that the Lord Jesus would use the book to draw some of His loved ones nearer to Him and to inform them more perfectly of the forgotten truths of His coming, which were ages ago written in the Book of Inspiration. It will be reward sufficient, whether in this world or the world to come, if the author may know that his past and future prayers for the book have been answered. The responsibility in writing such a book is very great. To the best of his knowledge, faith and ability, the author has pursued his task. He has meant to be loyal to

the Scriptures and faithful in their interpretation. Any doubts about their truth passed away years ago. He is not ashamed to speak of the Lord's coming, or of these written words sent forth to arouse some sleeping virgins to the coming of the Bridegroom. "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels" (Luke 9: 26). "Behold, I come quickly; and my reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have the right *to come* to the tree of life, and may enter in by the gates into the city" (Rev. 22: 12-14).

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